

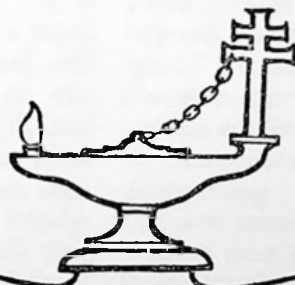
TOC H JOURNAL



CONTENTS FOR FEBRUARY, 1937.

	Page.
"A RECALL TO RELIGION," by <i>The Archbishop of Canterbury</i> .	51
ON BEING BUILT ANEW, by <i>F. E. Ford</i>	54
"TWO AND TWO," by <i>Tubby</i>	55
TOLERATION OR INDIFFERENCE, by <i>E. Pike</i>	56
VERSE: <i>Daily Wants</i> , by <i>A. C. Crookshank</i> <i>Leisure</i> , by <i>A. G. Churcher</i>	58
HEDINGHAM, by <i>Mrs. G. Stoneham</i>	60
TOC H and L.W.H., by <i>M. H.</i>	63
THE YEAR IN L.W.H.	64
MULTUM IN PARVO	67
THE ELDER BRETHREN: <i>Annie Dymes; A. Wormald; A. Stuart; H. Richards; R. Colman; E. Griffiths; E. Poxon; E. Fewster; J. Goodman; C. Dobbs; D. Gordon; J. Cox; E. Morrell</i>	68
TRAINING—V., by <i>P. H. K. and A. K. B.</i>	69
A BAG OF BOOKS: In Defence of Democracy	72
THE OPEN HUSTINGS: <i>Fiddling while Rome Burns!</i> , <i>G. Mellor; A 'Special' Area, J. Hendren; General Membership, Member 12751; Light, G. M. McKenzie</i>	73
MARK VI., BIRMINGHAM	76
THOUGHTS ON A MICROPHONE, by <i>F. W. J.</i>	77
THE FAMILY CHRONICLE: From the Far East; Tower Hill; South Western Area; East Midlands Area; Ireland	79

VOLUME XV.



NUMBER 2



TOC H JOURNAL



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VOLUME 24



"A RECALL TO RELIGION"

"There can be no doubt as to the need of . . . a recall to the Christian Religion" said the Archbishop of Canterbury in his broadcast to the nation on December 27, the last Sunday of the Old Year.

What follows is a verbatim report of what was then spoken by him and which we are permitted to reprint. Many will have heard it, most read it; but it is reproduced here as a record of a timely call for a strengthening of personal religion, in view of the present situation, not only in the world at large, but especially in this country in its Coronation year. The foundation of religion is a Rock. "On this Rock let the Commonwealth be built."

In his broadcast the Archbishop, although speaking as the Primate of the Church of England was speaking also as one among the other leaders in the Christian bodies of the country, and in his words those leaders have joined to give added strength to this appeal.

Below this address we print a short epilogue by 'Bobs' Ford, one of the Administrative Padres of Toc H, who suggests a way in which the occasion of the present year may be made of personal significance to members of the Family.

IT is the last Sunday of the year. An old year is going and a new year is coming. We stand at a stage in the journey of personal and national life when we do well to stop and think, to ask, "Whither are we moving?"

In our national history the year that is going can never be forgotten. But its most recent and vivid memories had better now be kept in silence. Let us turn from the past to the future and look upon all that has happened as a call to re-establish, to resettle the foundations of our national life.

At this time I am moved to make a somewhat special and solemn appeal to my fellow countrymen. I make it not primarily as the chief officer of the Church of England but rather, if I may presume to say so, as a representative of the Christian life of the nation. It is "A Recall to Religion." It is a summons to re-found our life, personal and national, on the Fear of God, on the Revelation of Himself, of His Will and Purpose for the human race in Jesus Christ, on the standards of human conduct which Jesus Christ has set. Surely, this is the foundation on which all that has been best and noblest in the life of

our nation, in this land and across the seas, has been built. I ask, are we losing or fastening our hold on this foundation?

There can be no doubt as to the need of such a recall to the Christian religion. I have no time to speak of the present place of that religion in other countries. Suffice it to say this. We know too well that in Russia a vast community is being poisoned by an aggressive atheism and by a doctrine of class warfare which is anti-Christian, and we must be vigilant to prevent the poison infecting our own people. In other countries the menace is less open, but more insidious. There, even in the name of religion, the idols of race and State are usurping the supremacy of Christ.

But let us keep to our own nation. Here I note three facts. First, there is beyond question a drift away from religion. It is natural, almost inevitable. Consider the all-pervading influence of a secular civilization, so complete, so rich in the resources of science, that it seems to be all-sufficing. Consider the influence of the new scientific outlook on the universe and on man's life within it which seems to see no place for a personal God, or for

the inherent worth of the human soul. Consider, perhaps most of all, the ever-increasing haste and hurry and distraction of modern life. God is not so much denied as merely crowded out. Just as when Christ came on the first Christmas Day there was no room for Him in the inn, so now there is no room for Him in the noise and bustle of the hostelry of modern life.

Moreover, all this brings a slackening, sometimes even a scorning, of the old standards of Christian morality. We see it, for example, in the loosening of the ties of marriage or of restraint upon the impulses of sex. Well may we ask, "Whither is this drift carrying us?" It may carry us to judgment. How often brilliant gifts fail to bear their fruit unless they have their roots in religious faith and moral principle! So the manifold gifts which God has bestowed upon our nation and Empire—such as the great gifts of order and freedom—will fail to fulfil their purpose unless they are deep-rooted in the faith and fear of God. Give heed to the words spoken of old to the people of Israel—"If thou do at all forget the Lord thy God . . . I testify against you that ye shall surely perish." Stern words; but in an age of softness and indecisiveness stern words are needed.

The interest in Religion

Yet, secondly, there is, I am convinced, an instinct of religion and of sound morality in the common heart. It persists in the sub-conscious life of our people. From time to time it emerges manifestly and movingly. But it is vague. It lacks the warmth of faith and the strength of conviction, and so it has little hold on the mind or power over the will.

Thirdly, with this instinct, indeed as an evidence of it, is an interest in religion—critical, impatient, yet sincere and perhaps more wide-spread than ever before.

An interest, yes; and, even among those who are detached from any definite belief, a longing for what religion alone can give. The eye is not satisfied with seeing, nor the ear with hearing. There are deep ineradicable needs of human nature which nothing material can supply. The old truth abides—the human spirit is restless until it finds its rest in God.

What is needed, then, is a new, deliberate, and sustained endeavour to arrest the drift, to arouse and strengthen the instinct, to satisfy the longing. This is what I mean by "A Recall to Religion."

Could there be a more timely occasion for such a recall than the coming Coronation year? Within five months, please God, our King will be consecrated to his high office and invested with it as a sacred trust from the Most High God by the solemn and sacramental rites which have been preserved for a thousand years. But let him not come alone to his hallowing. As a representative of the nation he must bear his people with him. The august ceremony will be bereft of its full meaning, it will be a mere splendid spectacle, unless the nation with and through its King consecrates itself to the remembrance and service of God. I would fain hope that the leaders of religion, to whatever denomination they may belong and in whatever ways they may think best, may prepare the people for their share in the great event. Would God that it might mark not only the beginning of a new reign but the beginning of a new return of the nation to God, a new loyalty as to the King so also and above all to the King of Kings. During these coming months, in the midst of all the writing and talking about the Coronation, may another Voice be heard, saying to us all: "O My people, return unto the Lord your God."

Acts of Worship

In what I have been saying so imperfectly I have not been merely speaking in the air. I have been thinking of the men and women who are listening to my words now or who may read them afterwards. Let me in the simplest way try to bring my appeal closer home to you.

Some of you, I daresay, are holding very loosely to the ways or forms of religion. Yet you have at heart some belief in God, some reverence for Christ, some respect for the Christian faith. Otherwise, I think you would not care to listen to or to read my words. Will you not turn these vague feelings into some definite acts of acknowledgment of God? A daily prayer, for example—no matter how short or simple if it be sincere—an act of worship in God's House on God's Day. Such acts as these would be links, however small, in the chain which still binds your country to its true anchorage in God.

All of you, and especially any to whom some measure of wealth or position brings the responsibility of influence and example, I ask to think seriously whither present tendencies of morality are carrying our national life, and to return to the old Christian standards. Pleasures you must have. God knows how needful they are as means of escape from the strain of life or the monotony of work. See that they are wholesome, that the wine leaves no bitter dregs. Help to keep the whole tone of our common life healthy and clean and sound.

A call to professing Christians

Most of you, I expect, are professing Christians, members of some Christian communion. To you I must make a very special plea. For the cause of recalling the nation to the Christian faith and way of life cannot be left to the ministers of religion. It must be the concern of all who profess and call themselves Chris-

tians. Yet, to be a Christian is not to make a profession, however sincerely: it is to accept a vocation. It means being called to give the witness of life to a living Lord. Men will not be constrained to believe that Christ is a present power if the lives of those who profess to be His disciples differ, little save in the observance of some religious customs, from the lives of others who make no such profession.

On the other hand, lives which have been or are being visibly changed by His Spirit will give the best witness of His power to change human nature alike in nations and in men. And if our lives are to be thus changed, then you and I must be wholehearted in our surrender of them to His sway.

A shining witness

A Church shining with this sort of witness would be seen to be in truth the Body of Christ in and through which He shows His compassion for the multitude, for their bodies as well as their souls, the mingled severity and mercy of His moral judgment, His power to redeem and enrich all human life. The witness of such a Church would surely recall the nation to religion.

Well, I have made my plea. Would to God I had made it better. I ask my fellow-countrymen to set themselves during this coming year to recover the hold of the nation on the foundation of true religion. We cannot tell what changes and chances the year may bring. But remember what Christ Himself said about building on this foundation: "The rain descended and the floods came and the winds blew and beat upon that house, and it fell not, for it was founded upon a rock." On this Rock let the commonwealth be built. Then it shall be known that "Blessed are the people who have the Lord for their God."

ON BEING BUILT ANEW.

NOT many months ago, as the climax of our Birthday Festival, thousands of us, representing thousands more, were gathered in the Albert Hall. There was an act of dedication in that Service—"and now, O Lord, we come to dedicate ourselves to thee." The final charge was "Lord, we would build more bravely." Tubby led our response—"O God, build each one of us anew. Amen."

Each of us must have had our moments of special reality in the Festival. That was one of my most real moments. I felt at one with a great company of men who were making this genuine effort to give themselves again to God. To-day each of us knows, or can know, in his heart how far since then that effort has been genuinely sustained.

And now from outside, and yet not from outside, there has come the Archbishop's Coronation Year appeal. Asking to be thought of "as a representative of the Christian life of the nation" he recalls us to religion. Our King is to be consecrated to his high office. "But let him not come alone to his hallowing. As a representative of the nation he must bear his people with him. The august ceremony will be bereft of its full meaning, it will be a mere splendid spectacle, unless the nation with and through its King consecrates itself to the remembrance and service of God."

Members are already wondering what special part, if any, Toc H can play in the Coronation. Special services or special acts of service may commend themselves but I would suggest a peculiar part of infinitely greater lasting value. Stimulated by the Archbishop's appeal let us use the occasion to find out how far we really are allowing God to "build each one of us anew." It is only new-built men who can build new nations.

Could we agree that during the three months which surround the Coronation date—the months of April, May and June—we should, individually and privately, put ourselves "into training" for this purpose? We might start laying a plan now so that by then we could have decided upon some definite scheme of life to be tried out. We would have an objective for three months. At the end of June we would review the situation and, so to speak, think again.

Essentially all this implies an individual response. Forgive me if I have said too much already. My only excuse for saying anything is my belief that individuals will want to make some response and will like to feel there are others alongside them. Some may turn to trusted Church or padre or an old familiar friend for guidance; others will make secret plans. Some may ask for a discussion in Branch or Group; others may shudder at the thought. But in the end it is the individual who makes his own reaction to the whole idea. With these thoughts, at any rate, we might make a start: (1) "God is not so much denied as merely crowded out"; (2) "There is an instinct of religion and of sound morality in the common heart . . . It lacks the warmth of faith and the strength of conviction, and so it has little hold on the mind or power over the will"; (3) "The human spirit is restless until it finds its rest in God."

If, by the end of June, each of us has travelled a little further than he is at present down the paths of experience which these thoughts suggest, Toc H will have played an unseen but a worthy part in the national act of Consecration which takes place this year.

"O God build each one of us anew."

F. E. FORD.

"TWO AND TWO"

"CAST thy bread upon the waters" wrote the preacher, and promised its return were we but patient. Yet what comes back is sometimes saturated bread and barely recognisable. This melancholy reflection is prompted by what must appear to any but the author, the minor irritation of discovering that another once amended what he wrote, and published versions which are incorrect, believing them to be improved thereby.

A crucial phrase

Last week I turned up an early issue of some Toc H Prayers, only to discover that in that place the alternative prayer for the progress of Toc H in towns and cities, which begins "Lord, who didst send Thy disciples two and two into every place and city whither Thou Thyself wouldst come," had been subjected to an unknown editor, who took his pen and struck out "two and two"! Whether he thought the phrase was unimportant; whether he did not know it was Scripture; whether he did not realise the truth that Toc H is by its own will committed to send two men—a padre and a layman—as a distinctive feature of its life, remains obscure. What is extremely plain is that the phrase that mattered most of all had vanished from the prayer almost built round it. The alteration must have been deliberate; the phrase could not slip out by accident.

May I set down in outline its significance? It is well known to scholarship to-day that most of Our Lord's teaching represents a compendium selected by Himself from earlier religious teaching. The Lord's Prayer, for example, has scarcely a phrase which cannot be paralleled from Jewish Scriptures. But no one hitherto had threaded these pearls of petition into a single prayer in which a

few words are peculiar to His new teaching, especially in the order and in the emphasis. So is it also with Our Lord's first methods of spreading the Gospel through the lips of others. Schools of prophets, bodies of disciples, sent out by John the Baptist or the Essenes, were frequent as wayside evangelists throughout the length and breadth of Palestine. Our Lord's deliberate choice, effective order, peculiar method and direct command was that His men should go out two by two. We may reverently conjecture the reasons which underlay this rigid and emphatic disposition, first of the Twelve and then of the Seventy. He surely never sent one man alone to fulfil any task within the pages of the Gospel narrative. Judas went out alone: that is significant. The method He enjoined was understood and practised as one received from Him throughout the period of the Acts of the Apostles. Students who have not noticed it before will be surprised when they pursue this feature. It seems almost as if our Saviour argued that one alone could scarce fulfil His bidding; even for prayer His Presence is vouchsafed, according to His promise, to two men or more. Two constitutes the unit of effectiveness, and they can rely upon His joining them.

A necessary custom

The Church grew; this old mode became submerged, lost sight of and forgotten by most Churchmen. Clergy have nowadays so much to do that thousands of them work without a brother deliberately chosen to work with them. Their loneliness results too frequently either in pride or in disheartenment; from both of which a brother could protect them.

Thus it became extremely early on, indeed, from the beginning of Talbot House

in Poperinghe, a feature of the work that there should be a layman working with authority within the Old House, close beside the Chaplain. This place was taken first by Dr. Browne, and afterwards by Alec Paterson, and finally in 1918 by Dr. Magrath. The relationship was not defined in responsibility; but it was peculiarly deep and real, and known to everyone who knew the House. When Toc H found its feet after the War, this double harness was again enjoined as part and parcel of our true tradition. Alec Paterson's now historic phrase "Feet firm, hands busy," came from a speech at the first Guildhall Festival, in which he pictured the Padre's function as essential, and that of the Jobmaster as no less vital.

It may interest the great host who have since entered Toc H to know that we owe the first conception of Toc H as undertaking social service obligations to the late Colonel Murray Smith, once Comman-

dant of R.M.A. at Woolwich, who wrote down his suggestions for such service after a meeting of the Cheltenham Branch in 1921. Barkis and I then saw this conception was of great importance, and one of us (I really don't know which) hit on the title of "Jobmaster." Several years later I suggested the addition of a Pilot to teach the whole tradition to new members, since some of them might talk more freely to him than to a Padre as yet strange.

To me it is a fundamental matter that in Toc H this early Christian system of two men working side by side should stand. Admittedly, the shortage of finance debars fulfilment at all times and places; but we must never rest content with one man working as a whole-time servant. To do so is to sacrifice a principle innate in the whole nature of Toc H, and to produce a weak alternative to what with two men's strength can stand indeed.

TUBBY.

TOLERATION OR INDIFFERENCE ?

THE pamphlets and talks, which we fellows in Toc H periodically give to our Probationer Members, invariably include something to the effect that Toc H is an Everyman's Club, which recognises no bars of age, class or religious sect. It is this last aspect which is the subject of this effusion. That men should recognise the catholicity of Christianity, regardless of the particular sect to which they themselves belong, is a good thing. Like all good things it is liable to abuse.

In the olden days the Church persecuted all dissenters in so far as it was capable of doing so. The Reformation increased the number of dissenters and with them persecution also increased for now both sides were strong enough to employ it. After years of strife each side tacitly agreed to tolerate the other. Now

what is the result, in our present day, of this universal toleration? Surely, stagnation. Men are indifferent or openly agnostic. The situation is aptly illustrated by the old adage that "the best method of defence is attack." So long as the Church was attacking, so long as it had to defend itself from destruction, so long also was it virile and a power among men. Now it rests upon its laurels and is content to watch the kingdom which it has conquered slip gradually from its grasp. Toleration has brought indifference, and indifference, in the long run, means death.

Some people do not regard this as a matter for concern. They even aver that we should be better off without religion. But the religious instinct is innate in man. One cannot deny its existence, an existence

which proves the presence of a spiritual soul in man. That spiritual soul must be satisfied. Christianity, by which I mean militant and not indifferent Christianity, provides, I believe, the most adequate means of doing this. Christianity must regain its aggressive spirit. Renewed persecution is not my aim but the employment of the forces, which actuated that persecution, in a bloodless reconquest of the ground which has been lost by indifference. Toleration can exist with indifference. It must exist wherever men are allowed and taught to think. That is one of the evils in the religious education of the young to-day. All sects of religion demand blind acceptance of certain fundamental matters which in reality are debatable questions. It thus tends to foster stupidity and deter the spirit of enquiry. Men should be taught to think but, having thought, and come to certain conclusions, they should be ready to support their conclusions to their utmost and not sit back in their easy chairs and smoke the drugged pipe of indifference.

The Fourth Point and Branch life

This brings us to our own Branches and Groups. We claim that one of our objects is to help men to think for themselves, to work out the solutions of the many problems which beset us in this world of ours. Religion provides one of the greatest of those problems. Our guidance on the matter, the Fourth Point of our Compass, tends, I fear, in its wording, to accentuate that very indifference which I have endeavoured to prove so dangerous. Young men from about eighteen upwards are notably liable to agnosticism. These, together with many older men, who have been educated under an unfortunate system which trains men to rely, for the opinions on all subjects, on the newspapers, instead of using the brains God

gave them, tend to take the Fourth Point of the Compass too literally. "To spread the Gospel without preaching it," they say. "Well, that's that! Let us have our talks on Service, on Fellowship, on Fairmindedness; but on the Kingdom of God—oh, dear no! We mustn't talk about that." They don't, and moreover they don't think about it. They can be good companions, they can run their hospital libraries, Boy Scouts or Clubs, they can listen humbly to Everyman's story, but without the Fourth Point, which combines within itself the other three and that something more, they will not be true members of Toc H. The Upper Room was the heart of Talbot House. For us, who are attempting to carry on the traditions of that House, the Fourth Point of the Compass must take its place.

And Church allegiance

Two Padres of my acquaintance, one from Liverpool and one from Wigan, both had the same "grouse" against Toc H. It tended, they said, to draw men away from their allegiance to their churches. Were this not so serious it would be ludicrous. Toc H of all societies to be accused, and, I fear, justly accused, of such a thing!

We are told to "spread the Gospel without preaching it" in the belief that actions are more potent than the spoken word. To live a godly life, however, necessitates thought on God's Kingdom. It is also advantageous to discuss it with our friends and even at our meetings. We are only too easily scared off the subject, too inclined to treat it as taboo. To ignore it in our conversation with each other will tend in time to destroy Toc H, for Toc H, above all things, stands for the Spirit of Christ and without that, Toc H would sink to the level of any mediocre men's club. Men of Toc H, be frank! Are we tolerant—or just indifferent? E. PIKE.

Daily Wants

Lines written as a result of studying certain pages under that heading in the Toc H Diary for 1937.

Before I joined Toc H at all
I used to be steady and true;
I didn't eat or drink too much,
My daily wants were few;
But now my Diary has changed all that,
No longer I'm what I was,
I take my daily Bottle of Wine,
Twenty-six and two-thirds oz.

It used to be sufficient once
To dine off a humble chop,
But now I've read my Diary through
I find it hard to stop.
A sack of potatoes, a bag of flour,
And metric carats in mounds,
And I end with a Bushel of Apples now
On an average 40 lbs.

I used to go quite steadily
But I work at Pressure now,
There's all this paper—it's nigh 12 yards—
To hang on the wall somehow.
And if my throat gets dry at times
I do not suck a loz.
But I crack my daily bottle of wine
(Twenty-six and two-thirds oz.).

If I cover the whole of a ream, and quire,
With the daily sums I do,
Converting Quarto to Pints (approx.),
Or a Litre to B.T.U.;
Try to think fairly about it all—
("That's a decent fellow that was"),
It's due to that daily bottle of wine
26 $\frac{2}{3}$ oz.

A. C. CROOKSHANK.

Leisure

All the prisoners are suddenly free.
Shielding their eyes from the strange forgotten sun
They dance and sing for a while together, and run
Hither and thither like children, eager to see

At once and completely all that is now their own.
In unison still, and loudly (because they are free)
They sing together of all that is yet to be,
Clasping known hands as they face a world unknown.

Louder they sing and louder, seeking to fill
The vast contemptuous silences around
With a loud echoing emptiness of sound;
Closer they huddle together and closer still.

Songs wither; for there is none to bid them sing.
They dance no more; for there is none to give the word.
Voices, but never a single voice is heard.
Murmur of slaves, but never the voice of a king.

They do not know what to do. The intimate sun
Sears cheeks of strangers with his fierce male kiss;
The moon can bring no soft unpassioned bliss
Of quiet companionship when day is done

To men long strangers to her loveliness.
The pulsing roar of wheels has filled their ears
Too long, and silence now is fraught with fears.
Absence of rhythm is but emptiness.

They do not know what to do. They are afraid.
They speak of freedom, knowing it a lie,
And exultation fades into a sigh.
They shield their eyes and shrink into the shade.

But the boys and girls with songs and laughter run
Happily up the hill to new venturings,
New joys, new kingdoms. Suddenly everyone sings
For the children will claim the heritage they won.

A. G. CHURCHER.

HEDINGHAM

THE HEDINGHAM ROVER SCOUT TRAINING AND EMPLOYMENT SCHEME *is a very worth while piece of constructive social service.* Mrs. Gerald Stoneham *in the following article gives an account of the working of the Scheme, which is carried out under the auspices of the Boy Scout Imperial Headquarters.*

DURING the last week of November and the first week of December, 1936, there appeared throughout the British Isles a little yellow poster set in black type, asking people to listen to Mr. Christopher Stone on Sunday, December 6, in connection with the Hedingham Rover Scout Training and Employment Scheme. Many of these posters found their way into prominent places in towns and villages, through the hands of Toc H Groups and Branches, and the organisers feel that the Members and Secretaries of these Groups and Branches might like to know the result of Mr. Stone's broadcast from the B.B.C., and also something more about the Scheme which they have helped. His appeal has realised the sum of £8,800. This figure will enable a new camp to be started, which will ensure the training of another 120 men each year, besides helping to maintain to a great extent the present camps.

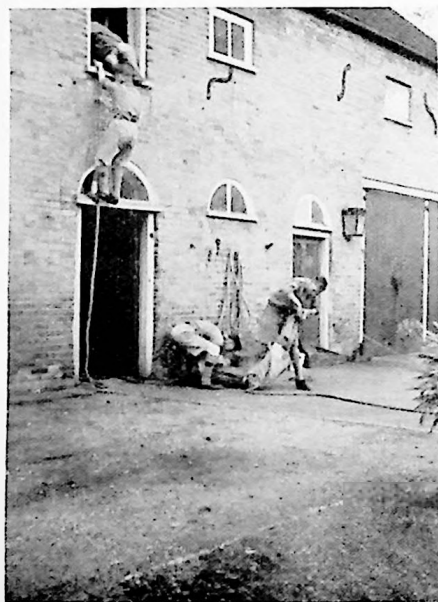
In 1929 the first camp was started at Hedingham in Essex, under the auspices of the Boy Scouts' Association. The camp was open to all young men, provided they were prepared to conform to Scout discipline, although they need not become Scouts. They were recruited from the Distressed Areas; unemployed men between the ages of 18 and 25, who voluntarily gave up their unemployment benefit. The aim of the Scheme was to give those who were unable to find work in their own localities the opportunity to find fresh fields of employment. Many had been out of work for years, and needed a period of camp life to get fit before they could stand regular hours.

The courses in camp are of three months' duration. The men are formed into a Rover Crew, and the whole of the life in camp is based on the aims, methods and ideals of Rover Scouting. Rovering aims at giving each individual the chance to become a happy, helpful, useful citizen, helping each one to realise his responsibilities and to take his share in the well-being of his country. It is a brotherhood of the open air and of service. The methods are through training in observation and woodcraft, learning to appreciate the wonders of Nature, of art, music and literature, and the marvels of discovery and invention. Handicrafts play a big part in Rover training, which teach resourcefulness and arouse interest.

Service to the community is practised through instruction in First Aid and in definite training in how to act in emergencies, including life-saving, fire-drill, etc. Training in citizen service takes place through debates and talks on citizenship and current events. Scoutcraft, with its call of the open air and the joys of living close to Nature, teaches a man to turn his hand to anything, and to find happiness in the simple things of life. Through pioneering, bridge-building, field games and the patrol system, the whole value of working in a team (where each one is needed to take his share) is brought out. Sport of all kinds, football, cricket, boxing, and athletics play a big part in Rovering, encouraging each man to keep himself fit and go all out for the sake of his team. The ideal which lies behind all this is to make the old spirit of knighthood and chivalry a living reality,



The Old Norman Keep of Hedingham Castle, Essex. In this picture a Rover is being initiated before the 'Round Table' which bears upon it the ten scout laws (the old code of the mediaeval knights).



ABOVE : Erecting a Derrick.
BELOW : *Left*, An Exercise in Fire Drill.
Right, part of the Dwelling Accommodation.



expressing itself in goodwill and friendship to all, and through the ten Scout Laws (the old code of the Knights) each one strives to render service to God and to his fellow men.

The number of men trained in each course varies from 25 to 40, so that each man can have individual attention from the Rover Leader in charge of the camp. He, in turn, is helped by Assistant Rover Leaders, and a great deal of responsibility is also delegated to the Rover Mates— young men chosen by their patrols to lead them. Thus the opportunity is given for the men themselves to learn leadership, and the responsibility which that involves.

The training

During the three months' course each man takes up a training which will qualify him to take some position in private service. This is made possible through the co-operation and kindness of people living in the vicinity of the camps. Those who wish to become grooms, chauffeurs, gardeners, footmen or parlourmen go every day and learn their work under the permanent staff in the houses or on the estates nearby. No one can say enough for the wonderful help received from employers and their staffs in providing individual training for the men. Those who wish to become kitchenmen and cooks learn their craft under a trained chef in camp.

Work is guaranteed to every man who completes a three months' course, provided his character can be recommended. In addition to the training for private employment, each man's special qualifications are of course studied and every effort is made to place him in the work for which he is most suited. Many who already have some little experience, desire to return to their old trade; some wish to join the Services, some the Police Force, some aeroplane or motor factories, or

other industries; while others wish to go to sea. Whenever possible, all such employment is found for the men, and the promoters are always anxious to obtain greater recognition of the work being done, and thus ensure close contact with the ever-expanding labour market. The fact that the men leave the camps fit and strong, ready for a day's work, must appeal to all prospective employers; and the knowledge that the men have had a thorough training in Rover Scout craftsmanship and the Scout Laws as a whole, must have an added appeal.

When the first camp was opened at Heddingham, wooden buildings were erected, comprising bedrooms, bathroom, dining-room, library and well equipped kitchens, pantry, store, equipment room and staff quarters. The old Norman Keep is used there, and in other camps a big room is built for physical training, boxing, and general activities. Since 1929 the Scheme has grown gradually, until to-day there are five established camps, with accommodation for 25 to 40 men per course in each one.

Guarantee of employment

Each man has a personal interview in the Areas before he is accepted, and voluntarily gives up his unemployment benefit, and agrees to take any work that is found for him on the completion of his training. The men receive no pay, but 2s. 6d. a week as pocket-money, a complete outfit of clothes, and fares from their homes and to employment. Many of the men have been unemployed for years, some have never worked, others have held good positions in industrial life, and come to the Scheme because of the depression in industry. Clerks, engineers, electricians, fitters, miners, joiners, short-time ex-service men, in fact men drawn from nearly every known occupation, join the

ranks. Since the beginning, over 1,500 men have passed through the camps, all of whom have been placed. Over 93 per cent. have done well, and are still in work. The guarantee of employment takes with it the further guarantee that the men will be re-placed who lose their work through no fault of their own. To enable this to be done, a Residential Club is maintained in London, and anyone who needs re-placing, or who has qualified for promotion, reports there. By having this Club close touch can also be kept with the men who are placed temporarily until the special work for which they wish is available.

Extension of the Camps

Of the existing camps, two are situated in Essex, Hedingham Castle, lent by Mrs. Majendie, and Howells, Quendon, lent by Sir William Foot Mitchell; two in Gloucestershire, Whiteway Barn Field, Cirencester, lent by Mr. Chestermaster, and Badminton Park, lent by the Duke of Beaufort; and one in Hampshire, Ossemsley Manor, Christchurch, lent by Lady Gatty. It is hoped to be able to establish the new camp in the vicinity of two of the others, thus simplifying visiting, and keeping down transport expenses.

The Scheme is run with the support of the Ministry of Labour, who, as the men are not receiving their unemployment insurance while in camp, and are in many cases permanently removed from the receipt of benefit, give a grant towards the running expenses of the camp.

The organisers have, however, to raise, over and above this grant, a matter of £7,400 per annum. This sum represents £7 per head for training and placing 600 men, and this is the £7 which Mr. Stone mentioned so particularly in his broadcast; and also represents £3,200 for overhead charges, which include the Resi-

dential Club in London. To establish a new camp will cost £1,000 in the first year over and above the Ministry of Labour's special grant for capital outlay. These details are given because it is always so much more interesting to know what becomes of money one has helped a little towards raising.

Their Majesties King George and Queen Elizabeth, as Duke and Duchess of York, visited the camp in Badminton Park last July, and as a result of all they saw, the Duke, as he then was, gave the enterprise his patronage. Toc H will appreciate the value of the visit of that Royal pair, who have always shown themselves so wonderful in understanding and taking a vital interest in any useful work that is brought to their notice. Lord Baden-Powell, too, has given the Scheme his blessing.

Is it possible to hope that Toc H, which has done so much for the Scheme by publicity for the Broadcast, will continue their interest? There are many ways in which their help would be invaluable. As has been said, industrial jobs are very much needed, because among the 50,000 young men between the ages which are covered there are many whose build and inclination do not fit them for private service, although it is a fact that there is still place for a considerable number to be employed in that direction. Many members of Toc H are not only in touch with employers of all kinds, but are employers themselves, and if they would interest themselves in the Scheme and give a chance to the men trained by it, they would indeed be doing a Toc H job, with the result of which they would rarely be disappointed.

The address of the Headquarters in London is: 73, St. Mark's Road, Ladbrooke Grove, W.10, where all enquiries will be welcomed.

TOC H AND L.W.H.

IT is to be hoped that all readers of the JOURNAL have taken the trouble to digest Hubert Secretan's speech at the L.W.H. Lamplighting, which was reported in the recent Double Number. Even if we have all read it, one or two of his remarks are quoted as deserving our particular consideration. He said "If the L.W.H. are helpers of Toc H, they are not merely helpers of Toc H as it exists in the fallible men who are its members, but of that far deeper thing, the spirit which Toc H is ever trying to release in the world" and "To what Toc H is pledged—to that the L.W.H. is pledged also."

If these two statements are true, and who, in his heart of hearts can doubt that they are true, then the time is long overdue for a radical change of attitude towards L.W.H. on the part of the average member of Toc H. The present attitude, which, while not universal, is fairly widespread, is one of slightly amused tolerance or rather shamefaced dismissal and is due, it is suspected, to a profound lack of knowledge of L.W.H. and to a complete lack of appreciation of what L.W.H. is trying to do. Such a state of affairs is hardly compatible with the Toc H principle of fair thinking, which should lead to a sympathetic study of our sister movement and a realisation of its problems and difficulties as well as its aspirations and ideals.

While Toc H has many rooted prejudices and distinctions of class and creed to break down before the spirit behind the thing can spread as we would have it spread, such prejudices and distinctions are far more deeply rooted and have only latterly been challenged in the case of women. We must realise that the comparative freedom of women, freedom of expression, of opinion and even of personality is a thing that has been achieved

within the memory of many of us and that the Toc H idea of Branches and groups of women bound together by the two ideals of Fellowship and Service is for this reason all the more difficult to practise. In the same way, because of the later development of womanhood so, shall we say, a separate and independent entity in the social structure, no longer forcibly sheltered behind a mass of taboos and repressions, the L.W.H. suffers from a lack of leadership to an extent probably unthought of by the "superior male." The financial difficulties of Toc H, too, pale into insignificance beside those of L.W.H.

This is not the time, as Hubert said in his speech, to discuss what ought to be the final relation of the men's and women's sides of the movement to each other, but it is the time for Toc H to come to a more sympathetic and understanding attitude towards L.W.H. If we wish to think fairly on this subject, we must first start to think. There are one or two facts and suggestions which may help this process.

1. L.W.H. is pledged to help Toc H; the most valuable help will be given if a sane and healthy L.W.H. can be built up. Toc H must expect this, and not just the obvious help in canteens, sock-mending and running annual parties.

2. Toc H is already pledged to closer co-operation with L.W.H. The truest form that this can take is a sympathetic and knowledgeable appreciation that L.W.H. is working amongst women and girls in the same way as Toc H among men—e.g., that the girls and children of a place—the wife of the unemployed man—the unemployed woman—are the concern of L.W.H.

3. If a sane and healthy L.W.H. is to be constructed a large responsibility rests with Toc H over the question of new

starts, and the recommendations of the Central Joint Advisory Committee should be carefully followed. Requests for new starts must always have the approval of Toc H locally, and of their District Committee, before they are submitted to L.W.H. Headquarters, and where Toc H is only a Group permission must also be obtained from the Area Executive. It is only natural that in many causes the first move may come from the men, who have a jolly parcel of mothers, wives and sweethearts all ready to hand and would like them labelled L.W.H. But Toc H would never stand for starts of this sort—why should the L.W.H.? In the beginning of a group, right leadership is essential, and the L.W.H. Staff must surely be allowed to take the initiative once the desire for a start has been expressed. If Toc H wants L.W.H., it wants sound L.W.H., and surely the people to build it are the L.W.H. full-timers. Which raises another point, and one which is

vital to the understanding that we are seeking for. L.W.H. cannot spread rapidly at present, because of this lack of leadership. The full time staff of L.W.H. is so tiny (about 1 F.T. to 55 units—c/f Toc H with 1-15) that new starts have to be considered and questioned even more seriously, perhaps, than in Toc H. Thus the over-enthusiastic Toc H man is as great a source of danger to L.W.H. as the apathetic one.

These random thoughts may meet with response in the minds of some—though we cannot hope to sway those who still think that Toc H is a man's show for men only (in spite of the Family Spirit that we hear so much about—curiously incomplete without its womenfolk)—yet if we will become more tolerant and more understanding in our outlook—if we will think it worth while to back L.W.H. sympathetically and encourage it with our prayers and in every other way possible, we shall at the same time see in them a new example of discouragement disowned.

THE YEAR IN L.W.H.

The ANNUAL REPORT of the L.W.H. which reviews the progress of the sister movement during the past year is a brief report and very much to the point; it shows that L.W.H. is more and more taking its place among the needs of the Community and that it is gallantly striving to fill that need in the face of many difficulties.

Finance. Plans always lead to the question of resources and Finance. We have been making strenuous efforts in the past year to put our house in order, and the response of our membership to the Central Executive Committee's challenge of self-assessment and regular giving has been most encouraging. The Treasurer's Report deals with this in greater detail. What has seemed to many the "foolishness" of this insistence on financial improvement is gradually being found to be sound common-sense.

Statistics. Coming to Statistics and the record of our existence at home and abroad, we find that we have 118 Branches and 128 Groups in the United Kingdom, and 17 Branches and 47 Groups overseas. Of these Branches, 25 were recognised this year and received their Lamps at the Coming-of-Age Festival. There have been the usual fluctuations in membership and units, five Branches having relinquished their Lamps and nine Groups having closed down. Seventeen new Groups have been recognised during the year, and there are many probationary Groups which have not yet received their Rushlights. New members enrolled during the year number approximately 730.

Opportunities for development and extension are numerous, and we are constantly being asked to start new units in different parts of the country. We have to refuse these

requests time again, because we have no staff available for the work of training new Groups.

Staff Movements. There have never been more than five whole-time members of the Staff at work in this country during the year, and with 15 Areas to cover, comprising 62 districts and 250 units, it has meant that much has been untouched. Year by year the work is being tackled by an increasing number of members who are ready and willing to take on greater and wider responsibility and to become leaders in their Districts and Areas. While this helps to solve the problem of Staff it still leaves much undone and many unhelpt. In order that there might be clear and sympathetic co-operation between the Staff and Central Executive Committee, a Committee has been formed to consult with the Staff and to make recommendations to the Central Executive regarding their movements and appointments.

Area Councils. Signs of growth in thinking and accepting responsibility are evidenced by the request from Areas for more executive powers. The Central Executive have recognised that gradually certain powers should rightly be delegated to those Areas that show a readiness for more responsibility. In March of this year such powers as these were granted to certain Area Councils:—

- (i) The sanctioning of the formation of L.W.H. units and the recognising of Groups.
- (ii) Appointment of unit Padres and Pilots.
- (iii) Election of Area General members.
- (iv) Extension of office to unit officers.
- (v) Nomination of District Pilots and Secretaries.

The democratic principle in L.W.H. is a valuable one, but it brings with it a challenge to the membership to understand the workings and think for the future of their Movement. Through District Teams and Area Councils the opportunity comes to all to voice opinions and help in the development of policy, and this opportunity should be recognised and used.

Co-operation with Toc H. At Headquarters, two members of the L.W.H. Staff meet periodically with the Hon. Administrator and General Secretary of Toc H, and this is a valuable opportunity for inter-

changing ideas and discussing plans and policy. In the Areas, co-operation with Toc H is going forward and a more sympathetic understanding between both sides of the Family is evident. Joint Advisory Committees and Liaison officers are in many cases realising that they can contribute much towards building up a sound and sane relationship between Toc H and L.W.H. to the enrichment and greater usefulness of both.

The Central Conference. The Central Conference held early in February, was attended by leaders from the Areas, members of the Central Executive Committee and the whole-time Staff. A review of present methods and their relation to the aim of the Movement was made. The questions of leadership and the use of Teams were much discussed, and future developments concerning L.W.H. membership and relationship with Toc H were forecast. The stirrings of progress felt hopefully at this Conference will be growing gradually in the next few years. Immediate results are not spectacular but are beginning in such ways as the collecting centrally, and in Areas, of lists of members able to speak (this is to ensure a supply of speakers on the Movement and members able to give help in training): the forming of a Book Council to advise on reading and material for discussion; use of qualities of leadership in probationers and new members; experiments in unusual ways of starting and training units.

Overseas. Let us look at what we planned for Overseas in the past year. Mrs. Ellison and Monica Hill made a tour of the units in Southern Africa, compressing a great deal into the short space of six months. As a result of this visit a request came from Toc H and L.W.H. in Southern Africa that Monica Hill be appointed for at least a year to build up a central organisation there. Faced with reducing the already short-handed staff at home, the Central Executive recognised the claim of work overseas and the appointment was made. The call comes from New Zealand, Australia and Canada, and we are glad to say that it will be possible for Mrs. Edwards to visit some of the units in these countries in her journeyings round the world this autumn and in 1937.

News from Southern Africa tells of fresh developments in many directions, in most cases the outcome of the visit last year of Mrs. Ellison and Monica Hill. Study Groups have been held in many places and have been found most valuable. The starting and running of new girls' clubs is reported by several units, and in more than one instance these are for coloured girls, a job that is much needed to be done, but is by no means either easy or popular. Many units are beginning to devote more time and study to work of this kind and to the whole question of the colour problem.

The outstanding feature in this year's report is, of course, the return of Monica Hill as the first whole-time organiser for L.W.H. in Southern Africa, and incidentally the first such whole-timer for L.W.H. overseas. Her appointment also marks the first step in the building of a central organisation for L.W.H. in Southern Africa to work alongside and in co-operation with the Toc H Staff there. The new Regulations for L.W.H., Southern Africa, provide for the inclusion of a representative of Toc H on all main L.W.H. Councils and Executives, which should help to ensure the close working together of the two sides of the Family. In East Africa, Nairobi and Kampala carry on steadily in spite of the difficulty caused by many transfers.

As was foreshadowed in the Report last year, the relationship between the L.W.H. in Australia and at home has been brought much closer by the acceptance of the L.W.H. Constitution by the Family in Australia, who are now definitely a part of L.W.H. the World. Conferences have been held with their representatives who came to England for the Festival, and Regulations for the government of L.W.H. Australia have been drawn up and will, we hope, lead to the strengthening and development of the Movement. Lamps for the first three Australian Branches were lit at the Festival this year.

The L.W.H. in New Zealand have been honoured by the consent of Lady Galway to be their Patroness. There has been little extension during the year, but the members are looking forward to the forthcoming tour of Mrs. Edwards, who is to spend two months visiting the Branches and Groups.

In Canada the work goes forward, and the L.W.H. are grateful for the help of Padre Holmes in the Eastern Region and by Padre Michael Coleman in Western Canada.

South America was well represented at the Festival by members from Santiago and Valparaiso. In spite of many changes and transfers in the membership, the Movement is growing, and we hear that Buenos Aires will shortly be applying for Branch status.

This Festival Year has afforded a most valuable opportunity for meeting some of the leaders of the L.W.H. from other countries, and for sharing experiences and exchanging ideas with them.

The Report refers among other matters to the change of editorship of the *Log*. In June, 1936, Mrs. Hinde took over from Miss Macfie to whom a record of gratitude is made for her work and skill in the past.

New June has had a very full and very busy year, and the overdraft on the original outlay is now considerably reduced. Reference is made also to the pioneer work of Miss Millar at the Women's Community Centre at Felling-on-Tyne. Miss Millar had unfortunately to resign through ill health and her place has now been taken by Mrs. Halliley. The Report ends with a note on the *Coming-of-Age Festival of Toc H*:

"We have heard a good many of the wise words of warning to Toc H that the age of twenty-one brings with it increasing responsibilities, and though not quite so old in years or development, some of these words apply equally well to L.W.H. The Festival brought us into the limelight also, and we too are beginning to be more widely known in the world. We, like Toc H, have the future to face; we are growing up, and many youthful ideas and habits have to be replaced by something more mature. Further progress will have to be made with thought and courage. Our own house is in better order, and if the inspiration of the Festival is to be truly creative can we not direct our way towards arousing that 'great Movement of Generosity' for which the world is waiting?"

Copies of the Report in full may be obtained by sending to the L.W.H. Headquarters, 18, Byward Street, London, E.C.3.

THE KING'S PATRONAGE.

Information has been received from the Keeper of the Privy Purse that His Majesty the King has been graciously pleased to intimate that the grant to Toc H of the Sovereign's patronage, made by King Edward, is continued in the present reign.

MULTUM IN PARVO

✽ The Annual Meeting of the CENTRAL COUNCIL will be held at 42, Trinity Square, London, E.C.3, at 2 p.m. on Saturday, April 17.

✽ Tubby's "PANCAKE PARTY" will be held at 7.30 p.m. on Shrove Tuesday, February 9, at the Prince's Hall, Lambeth Baths, Kennington Road, S.E.11.

✽ "BARKIS," whose tour has included visits to the Branches and Groups in Brazil, Argentine Republic and Chile, is returning via the Panama Canal and Jamaica on the *Orbita* and is due to land at Liverpool on February 22. HOWARD DUNNETT, who accompanied him as far as Buenos Aires, is now well established there as Secretary of Toc H in the Argentine.

✽ Padre R. E. ("PETER") SIMONS (Manchester Area) has been appointed to succeed Padre TOM SAVAGE as Transvaal Area Padre. He will sail for South Africa on the *Dunluce Castle* on March 25 and will take over his duties in Johannesburg, where he will be living in the Mark. Tom Savage will then return home via the West Coast of Africa and join the staff of All Hallows.

✽ Congratulations to DEVONPORT and TORQUAY Groups (South Western Area) on their promotion to Branch status.

✽ Change of address: E. L. SAMUEL (Bursar of Toc H) to Connaught Hotel, Carlos Place, London, W.1.

✽ Congratulations to MICHAEL WESTROPP on his engagement to Rachel Marjorie Cropper.

✽ THE LONE UNITS COMMITTEE: In order to link the administrative responsibilities of this Committee with the personal work of the Overseas Office and the special local knowledge of individual Overseas Commissioners, a scheme is now on foot by which much of the work of the Lone Units Committee will be divided between a number of quite small sub-committees specially concerned with a defined geographical area. It is hoped that each sub-committee will have on it the Overseas Commissioner concerned and thus have the benefit of his local knowledge. The desire of all concerned is to have at the centre the fullest possible understanding of the conditions under which a unit has to work, and the consequent feeling on the part of the unit that it is writing to men who know its local conditions and can advise with understanding. As a first start sub-committees are being formed to cover units in the Mediterranean basin and Near and Middle East, East Africa, West Africa, Ceylon, Malaya and the Far East. If the scheme prospers, sub-committees for other groups will gradually be formed. It is hoped that knowledge of these arrangements will encourage units in the regions named to write more regularly of their doings to the Lone Units Committee Secretary.

THE ELDER BRETHREN

Annie Dymes : Western Australia

We regret to record the death in London on January 6 of Miss DYMES, who in 1931 gave her family home in Albany, Western Australia, to be the first Toc H Mark in the Commonwealth.

Arthur Wormald : Rowditch Branch

ARTHUR WORMALD, O.B.E., known as Uncle Arthur, died on November 30, 1936. He rose to the position of General Works Manager and a Director of Messrs. Rolls Royce Ltd., after many years as an ordinary workman. Throughout his career he never forgot the needs of those less fortunate than himself: not only employees, whom he always regarded as fellow men, but hundreds of poor boys have benefited from his active interest, especially in the case of the latter through the Annual Camp run by the Derby District of Toc H. For several years a member of the District Team and Chairman of the Rowditch Branch, Toc H Derby owes much to him. He endowed the Gidlow Room in Mark XXI Derby.

Andrew Stuart : Fleet Group

Fleet Group regret the death and the loss in example of Major-General Sir ANDREW STUART, K.C.M.G., C.B., who died on November 28.

Horace Richards : Mountain Ash Group

HORACE RICHARDS, Pilot of the Group and at one time its Chairman, died on November 21 and removes from the unit an unselfish and deeply sincere character.

Richard Izard Coltman : General Member

Southern London in particular regret the death in December last of RICHARD IZARD COLTMAN, "Uncle Dick," who was a familiar figure at many meetings, when he was welcomed for his lovable personality and his powers of entertainment as verse-speaker, musical and humorous reciter. He was always unchanged in spirit even after a severe railway accident which left him badly disabled some years ago.

Ernest Griffiths : Morrision Branch

Morrision Branch have lost, in ERNEST GRIFFITHS, one of their younger members, at the early age of twenty-two, after a long illness most courageously suffered.

Edward T. Poxon : Long Eaton Branch

EDWARD POXON, who died on December 8, was an old member of the Branch, and will be remembered for his sense of criticism and his keener sense of ready humour.

Edward Fewster : Sutton on Sea Branch

"TICH" FEWSTER, who died on December 22, was one of the founders of the Branch and well loved throughout the Marsh District for his service.

Jack Goodman : Rowditch Branch

"SAMMY" GOODMAN, who has died at the early age of thirty-four, will be missed and remembered for his willing service, particularly among Scouts, given under the handicap of almost total blindness.

C. F. Dobbs : Bournemouth Branch

LT.-COL. "ALADDIN" DOBBS, who died on December 27, was a founder member of the Branch, Pilot, Jobmaster; lately he was successively District Jobmaster and Bursar. Bournemouth District has lost a wise counsellor and loyal friend.

Duncan Gordon : Peterhead Group

IN DUNCAN GORDON Peterhead Group have lost a most efficient Jobmaster, Boys' Club and Unemployed Club leader, whose place it will be hard to fill. He will long be remembered for his unselfish service.

John S. Cox : Portsmouth Branch

JOHN COX was one of the earliest members of Portsmouth Branch. He found time, in a busy life, to serve unstintingly in Boys' Club work, the Portsmouth District as Secretary and the Area as a Representative.

E. J. W. Morrell : Tiverton Branch

"TED" MORRELL, who died after a long and painful illness on January 10, was a greatly valued member of the Tiverton Branch, and he will be greatly missed.

TRAINING—V

IN their monthly training nights, units reach, with this article, the Four Points of the Compass, first drafted in 1920 and several times revised in wording, the last one being the "Coming-of-Age Revision."

I.—FELLOWSHIP. To love widely.

To found and maintain throughout the world Groups, Branches and Houses for the fostering of a true spirit of understanding between man and man.

The members thus brought together meet regularly as a family, sharing in the common ways of life and exhibiting by the diversity of their origin, occupation and outlook a spirit of reconciliation between men of all kinds. Members are called upon—

To foster a wide human interest in the lives and needs of their fellows.

To welcome and to seek the well-being of those commended to their friendship.

To lessen by habit of thought, word and deed the prejudices which separate men.

Fellowship

There is no word so frequently heard today as "fellowship." Almost every society lays claim to it; hardly an issue of a newspaper appears without containing a report of a speech in which it is taken for granted as an entirely desirable necessity of life. In Toc H, it is probably the subject of more talks than any other subject. This fellowship we are urged to develop is, however, almost always described as a sentiment for one another—an attitude of mind and heart. No doubt, such an account of it is largely accurate, but it is odd to find that in the explanation of what Toc H means by its First Point, our feelings occupy a secondary place and the emphasis is practical—a matter of action. "To found and maintain throughout the world Groups, Branches and Houses for the fostering of a true spirit of understanding between man and man." Having established the fact that Toc H Fellowship is primarily concerned with action, we must nevertheless begin with an attempt to describe it as an attitude of mind and heart.

Fellowship is more than comradeship. It is *sanctified* comradeship including a right attitude to God as well as to man. It is to be identified with the New Testament *Agape* (Christian Love), rather than with *Koinonia* (the word usually translated as "fellowship" meaning "intercourse between comrades"). It is deeply interesting to observe that the early Christians could be content with neither of the two Greek words already provided in that language for "love." The direct meaning of *Eros* was sexual love. *Philia* meant the selfish love for an object or person pleasing to oneself. For Christian love a word must be used which was unconcerned with sex and showed clearly that it did not depend on likes and dislikes. So an old word from the language was chosen and made to bear all that the early Christians meant by Christian Love. That word was *Agape* and in the Authorised Version of the Bible it is usually translated as "charity," though the Revised Version makes it "love." It is the kind of love which is independent of the emotions, the kind of love we can honestly have for those we naturally dislike, the kind of love we may reverently believe God has for the abandoned sinner and, indeed, for anyone of us, whom He can hardly be expected to like and admire! It has been defined in many ways. One successful definition is "Self-sacrifice in action," but even better is the threefold definition:—

- (1) Seeing the best in another,
- (2) doing one's best for him,
- (3) drawing the best out of him.

There are some fortunate people who take up this attitude naturally. But most of us, however earnestly we may try to fulfil the second injunction, fail miserably at the first and dwell rather on a man's obvious faults than his virtues. Yet, as will be seen in the paper on Fairmindedness, criticism of others is frequently inspired either by the projected condemnation of our own impulses in that direction ("Judge not that ye be not judged") is very good psychology as well as theology),

or simply a matter of:—

Compounding for the sins that we're inclined to,

By damning those that we've no mind to.

It is a striking fact that really good men and women rarely criticise other people adversely. One of us remembers to this day the mild shock he received when he heard Tubby during the War speak censoriously of a conjurer who had in some way failed him at a concert. It was not that the criticism was undeserved; it was that Tubby had never been heard to speak harshly of anyone.

It would be easy to enlarge on this matter, to point out that there must be a definite effort to see the best in the most unlikeable men of a "true spirit of understanding" is to be fostered between men who, from the very nature of Toc H, are bound to be of widely differing kinds. But we must pass on to stress that the primary duty of Fellowship as understood by Toc H is to found a series of units in which fellowship may be practised. For we cannot be content to see our grand word used to describe something different or far below it. Groups of people, held together by comradeship or friendship or mutual attraction for one another have always existed and probably always will. Such groups have their place in society and some of us belong to them as well as to Toc H. But we are after something different, better and much more difficult to achieve.

It is sad, therefore, sometimes to see even in our own movement, a quite happy comradeship masquerading as Toc H fellowship. But such it cannot be, for it is restricted to the unit; it goes no further than its own little corner. Fellowship bursts all bounds and cannot be confined to one's fellow-members; it must be extended to one's acquaintances. And, if it is genuine, it will be expressed in the urgent desire to found new Groups elsewhere, for such a good thing cannot be kept to ourselves. So the Toc H District, which has genuine fellowship, expresses it not only at unit meetings, Guest-nights and District Family Nights, but also in its determination to found new "groves" where the true spirit of understanding between man and man can be fostered. This spirit is at least as old as

the New Testament. It is also a spirit of which it would be absurd to suggest that Toc H has the monopoly. But a new light was shed on its possibilities during the Great War when men with apparently few qualifications for its expression nevertheless manifested it in such a degree that it led to the founding of Toc H. Our movement assumed that if men diverse in "origin, occupation and outlook" were united in a Toc H House or Branch, and met regularly as a family, this spirit of understanding would be shown as strikingly as during the Great War.

Is it Present?

This assumption has been so justified by experience so that we may now claim that even our weakest units have some degree of real fellowship. Nevertheless, let us look closely into our own units and consider whether they can pass the test of fellowship as described in this First Point.

First, has our unit our district founded any new Group? Have we a "grope" on hand now? Does one of our members, if moved to another place where there is no Toc H, look back regretfully to the happy times past, or does he set to work to build a new unit where he is? Do we tend to hold jealously to our smaller fellowship in the unit, or are we ready to venture and send out our best to found new Groups, that the fellowship might be extended wider?

Do we welcome and seek the well-being of those commended to our friendship when they come to our unit or when they are beginners in Toc H in a neighbouring place?

Are we really interested in the lives and needs of our fellows in our locality? Do we fill a need in this place or are we just hanging on, our main efforts being directed towards our own survival? Are we as well acquainted as we might reasonably be expected to be with the lives and needs of people in this place? Do we seriously study local conditions or do we often waste the precious opportunity of a meeting night on a subject of no importance? Do we meet regularly as a family, sharing in the common ways of life? If we do, this will entail having a meal together regularly. For that is the one thing a family always does

when some of them come together.

It seems necessary to stress this part of fellowship. For there is something about a common meal which draws men together as nothing else. Indeed, the central and most solemn rite of Christendom is of this nature. We can almost say that the eating together in the high-hearted atmosphere of a Toc H room is naturally sacramental, an outward and visible sign of our fellowship.

Ideally, we should come together in the early evening and begin our proceedings with supper, which, as is the Toc H practise in many places, would be a substantial meal eaten at any time from 6 p.m. to 8 p.m., and not a light meal taken in the late evening. Having had such a meal, at which the speaker of the evening would be the principal guest, we should settle down to the evening. This was certainly the practise contemplated by the original wording of the definition ("they meet regularly for supper and discussion") and many Branches have always followed it.

If we are condemned to tea and biscuits, why not have them at the beginning rather than towards the end of the proceedings? If we begin our evening at 8 p.m., the first quarter of an hour could be used for conversation, a song or two or, if you have a choir, a practice. Then at 8.15 p.m. have your tea and biscuits. (Light could precede or follow.) Afterwards comes your discussion or speaker and there is no need for him to be disturbed by the rattling of cups and saucers, or for two or three members to be forced to miss part of the discussion. As for tea and biscuits, if we cannot do any better, they must suffice. It may be suggested, however, that what are known as B.Y.O.G. Nights (Bring Your Own Grub) monthly, seem to be very successful, and a very good unit we know has this custom every meeting night.

Class Reconciliation

To continue our self-catechism, do we, as a unit or District, exhibit by the diversity of our members in origin, occupation and outlook, a spirit of reconciliation between men of all kinds? With such classes as we have represented, most units will be able to give an emphatic affirmative. But sometimes we shall

have to confess that our unit is by no means a "cross-section" of the many types of men to be found in one locality. In such a case, Toc H cannot completely fulfil its proper function. It is then our clear duty to recruit representatives of the types needed. The object is not quantity but quality. As has been often said, we should build up our units like a football team. Who wants five goalkeepers and no forwards? Who wants ten full-backs? We look forward to the time when a solicitor, for example, is regretfully told "We already have three of your profession, but we are sure that the X Branch a mile away at Z badly needs you." It may be that often a man we need for our unit would yield to the persuasive invitation that we had nobody quite like him, whether our classification were on calling, creed, politics or class.

With a unit which has been built up in this way so that it truly exhibits a spirit of reconciliation between men of all kinds, we shall have an excellent school for the inculcation of the habit of lessening by thought, word and deed the prejudices which separate men. Such a unit, like Rome, will not be built in a day, nor in three or four weeks. But, like a wise master-builder, who knows exactly what the building is going to look like eventually even though at the moment there are only heaps of bricks and sand and much muddy ground, so we shall have a better chance of success if we know what we are trying to do. Do not, therefore, be content if your Branch lacks many of the men it needs to achieve this wide diversity but seek to complete its building.

At the same time, it is a great thing to have even a half-finished building of this sort, so long as the foundations are correctly laid and the walls are rising straight. For Fellowship, as we understand it in Toc H, is more than a sentiment, more even than a unique relation between men of many sorts and conditions banded together in Branch or Group; it is a thing of burning energy ever seeking to extend its influence by the begetting of new Toc H Groups from which in every place will shine a searching light piercing with life-giving rays the darkness of misunderstanding between man and man and man and God.

(QUESTIONS.)

- (1) How does the active fellowship of your unit stand with regard to,
(a) extension,
(b) interest in and study of the lives and needs of those in your locality,
(c) the welcoming of newcomers,
(d) the lessening of the prejudices which might separate your members.
(2) Does the three-fold definition of Christian

Love satisfactorily supply the means to love widely?

(3) Ought the order of your evening programme to be arranged so that a common meal could occupy its proper place, or are you satisfied with your present custom?

(4) Are there any kinds of men in your locality unrepresented in your unit? Could they be approached, and how?

P. H. K. and A. K. B.

A BAG OF BOOKS

In Defence of Democracy. Fulton & Morris, Methuen, 5/-.

The world is passing through a period of revolution, and it is characteristic of such periods that they challenge precisely those things which have been regarded as most fundamental by preceding generations. At such a time there is a premium on the new. The defects of the old are common knowledge. They are more readily remembered than its merits. But the new has yet to submit its glowing promise to the test of experience. Today at least two such new philosophies of national and social life are thrusting themselves on men's attention and pouring scorn on the defects of older theories. Communism and Nazi-ism have succeeded in becoming first-rate "news value." Democracy is taken for granted, it is assumed that she is always with us, and she fills the rôle of a faded beauty or of a star well past her prime.

In such a state of affairs, a book which calls us to consider, as few of us have really done before, what democracy truly is, and whether she has not certain solid virtues to set against the flashy and noisy upstarts who seek to displace her, is worth the close attention of those who want to think for themselves and to think fairly. The book is solid. It is not one which can be skimmed. But read with attention it provokes thought of a very valuable kind. It puts fairly and fully the totalitarian case against democracy, and it gives a fair reply. It seeks to show that there is an answer to government by mass emotion, but that that answer can only be given by the cultivation in the body of citizens of the qualities of freedom of thought, independence of judgment, and the twin virtues of responsibility and leadership. It has much to say that is of value to all those who are trying to think realistically

concerning the part that Toc H can play in the life of its time.

Particularly interesting from that point of view are the sections in which the authors deal with the place of voluntary associations, and especially religious associations, within the state. Much of these strengthens and upholds the ideas that are central to Toc H. A few quotations, out of many possible ones, may serve to whet the appetite of the Toc H reader. For example, "Those who are going to make their cause victorious in face of the endless difficulties created by the complicated structure of modern political and economic society, who are going to be proof against discouragement, and capable of stirring others to help in seeing a task through to the end, need a quenchless spirit indeed." And again, "Not only must a religious association cause men to listen to the voices of their consciences in relation to all their actions and on seven days a week; it must also inspire them to be progressively sensitive in matters of justice and increasingly determined that no avoidable evil shall remain hidden and unexplored." And lastly, "People who share a common life are more closely bound together and far more capable of common action than strangers whose common interest is as indissoluble as could be. A pair of close friends, in spite of violent differences of opinion and of acute divergence of interest, are far more able to act together in a common cause than are two persons who have no equipment for successful co-operation except the mere recognition on the part of each of them that he will gain a private advantage by doing so." Which seems to bring us very near to what Toc H is trying to do.

H. A. S.

THE OPEN HUSTINGS

Fiddling While Rome Burns !

DEAR EDITOR,

I am unwilling to quarrel with anything which appears in *Toc H JOURNAL*, but I feel that someone should register a protest against the article in the January number signed 'J.E.E.T.' I am doing so because I feel that nothing entirely subversive of the principles of *Toc H* should appear in an article (as contrasted with correspondence) in the *JOURNAL*.

I have always understood that two important principles of *Toc H* are :—

Optimism;

A sane outlook.

Keeping a steady eye on these principles, I would invite you and your readers to consider carefully the article in question, especially the last page. If it means anything, it means :—

(a) That our civilisation is so fundamentally rotten that no particular harm would be caused if it were destroyed;

(b) That whatever might arise in its place would necessarily be an improvement.

As regards (a), look back any reasonable number of years (say a century or more) and dare to assert that civilisation (in the spiritual sense) has not advanced beyond measure.

As regards (b), what evidence, proof, or probability is there that, after measureless suffering, whatever arose out of chaos would be any better than that which exists now?

I make no further comment.

I am, Sir,

Your obedient servant,

GILBERT MELLOR.

Maidstone.

A 'Special' Area

DEAR EDITOR,

I was interested to read the article "General Post" in the January *Journal* but surely your contributor knows that West Cumberland is also labelled a "Distressed Area." Our percentage of unemployment is, unfortunately,

higher than any of the other Distressed Areas. Fortunately other *Toc H* men do remember West Cumberland. The Wimborne crowd showed their concern for the plight of this Area in a concrete form by sending me some cases of toys and a money gift for distribution in Maryport, Cumberland. I also receive, annually, toys from another source.

I am persuaded your contributor did not deliberately miss us out of his article but rather that he did not know of our existence. Compared with the other Areas we are small. In the early part of last year (1936) we had *only* 15,000 unemployed, a mere 43 per cent. of the total employable population. In actual numbers we do not appear to be badly off but in percentages we are the worst. The figures for January, 1936, were—West Cumberland 43.1 per cent.; Durham 31.8 per cent.; Tyneside 33 per cent.; South Wales 36.2 per cent., whilst for the whole country the figure was 16.2 per cent. It is terrible to observe that before the Commissioners were appointed the unemployed in this Area totalled 11,900 and that after two years' work the number has actually risen to 15,247.

So far as we are concerned the actual benefits derived since the Commissioner took office are limited to grants for Social Services, to the Group Holding Scheme at Crofton Hall and grants to Local Authorities for Sewerage Works, Water Supplies, etc. This last has been a striking example in "vicious circles." The Grants were made on a percentage basis leaving a certain amount to be found by the Local Authority. The finding of this amount naturally affects the Rates. Rates are increased and prospective employers fight shy of the district.

Toc H contains all sorts and conditions of men. Possibly this letter might be read by a manufacturer who is seeking an outlet for his *Toc H* ideals. Let him come here, find employment for some of our 15,000 and exploit this district, most rich in mineral wealth. We have coal in abundance, iron ore that is so rich it has to be mixed with inferior Spanish ore, a Steel Works capable of supplying all

the pig iron and steel necessary—but we have no light industries. Our Docks and Harbours are commodious and safe and we never know the meaning of a water shortage. Despite our more than adequate water supplies our weather is the only “mean” thing known to Cumbrians. We never suffer extremes.

If there is a possible employer amongst you who reads let him come here and we can show him true service. I am making this personal appeal with great hopes. A single member of the Cumberland Development Council personally knew another individual in a different part of the Country. He explained the plight of West Cumberland. The result has been the re-opening of the Cockermouth Linen Mill.

Few can help us in this way but a lot can come and enjoy Wild and Winsome West Cumberland. The Lakeland of West Cumberland is unspoilt and largely undiscovered by the ordinary holidaymaker.

Lastly (if you're still reading) we do not care for the labels “Depressed” and “Distressed.” It may be false pride but we prefer “Special.” We are trying to build a new West Cumberland. Will you help?

Yours,

Workington.

JOHN J. HENDREN.

(There is an interesting Brochure on West Cumberland, published by the Development Council at 2/6 which gives much valuable information.—ED.)

General Membership

DEAR EDITOR,

The letters of C. H. Wake and Ray Fawcett on General Membership contain several points on which members agree, if they consider the question. There are, however, one or two points of controversy.

It is a complaint in some units that the ‘Key’ men are taken for District jobs to the detriment of the unit, and now C. H. Wake wants to add insult to injury by suggesting that these men should be Area members!

Neither correspondent mentions General

members attached to units. Do they intend that this form of membership should be abolished? If so, it will be a serious matter financially for some units who look to these members to help them in balancing their budgets. The link through a unit seems to me to be more real than through a Secretary, who can keep in touch with his members chiefly by letter and never know them intimately.

In favour of the Branch, I feel that in the past, we have lost members because we have failed to find big enough jobs for them. A number of senior Toc H men are no longer active in the family because their limited leisure hours have not been required for creative and executive work. They find jobs in outside organisations and societies—jobs of which they can be proud—but this is a loss to the Family. We cannot afford to lose our experienced men, we should be able to find them jobs in the building of Toc H. Our District Teams and Area Executives want more of these vital men as members.

Yours sincerely,

MEMBER 12751.

Light.

DEAR EDITOR,

Off and on there appears in the JOURNAL an article or a letter dealing with the Ceremony of Light. There is no denying the fact that the remembrance of the Elder Brethren has far less significance for the younger members than for the older. The ceremony itself is impressive to older and younger alike. It might be helpful if some units would say just what means they adopt to overcome the difficulty.

In an article in the September JOURNAL, A. L. Roberts says, “We should grasp the immense value of Biography.” Some New Zealand units have grasped that value and use biography to increase the meaning of the Ceremony of Light. Immediately preceding the ceremony, a member mentions the name of some Elder Brother and then reads a carefully selected paragraph that suggests something of the character of the man. The choice of Elder Brother is catholic and coin-

cides as far as possible with the anniversary of his passing over. In January, for example, we remember:

January 5: Sir Ernest Shackleton, Explorer.

January 15: Henry William, Lord Forster, sometime Governor-General of Australia.

January 20: George the Fifth, King and Emperor.

January 21: John Ruskin, a prophet of the wider horizon.

January 23: Charles Kingsley, Nature-lover, Writer and Social Reformer.

January 25: St. Paul, Missionary pioneer.

January 26: Charles George Gordon, Christian soldier and hero.

January 28: Francis Drake, Admiral and Explorer.

January 30: Edward Stuart Talbot, sometime Bishop of Winchester.

Two specimen readings may be quoted:

January 20: "George the Fifth, by the grace of God, of Great Britain, Ireland and the British Dominions beyond the Seas, King, Defender of the Faith, Emperor of India, who passed over on 20th January, 1936.

*"A knight there was, and that a worthy man,
Who from the hour on which he first began
To ride out, vowed himself to chivalry,
Honour and truth, freedom and courtesy.
He never yet a word discourteous said
In all his life to any mortal wight;
He was a very perfect gentle knight."*

(Chaucer.)

"To arrive at a reasoned tranquility within our borders; to regain prosperity without self-seeking; and to carry with us those whom the burden of past years has disheartened or overborne—my life's aim has been to serve as I might towards those ends."—(King George's first Christmas Broadcast).

January 21: "John Ruskin, a prophet of the wider horizon, who passed over on 21st January, 1900. Here are some lovely words of his:

"I pray you with all earnestness to prove, and know within your hearts, that all things lovely and righteous are possible for those who believe in their possibility, and who determine that for their part, they will make every day's work contribute to them. Let every dawn of

morning be to you as the beginning of life, and every setting sun be to you as its close: then let every one of these short lives leave its sure record of some kindly thing done for others—some goodly strength or knowledge gained for yourselves; so, from day to day, and strength to strength, you shall build up indeed, by Art, by Thought, and by Just Will, an Ecclesia of England, of which it shall not be said, 'See what manner of stones are here,' but 'See what manner of men.'

"When we build, let it be such a work as our descendants will thank us for; and let us think, as we lay stone on stone, that a time is to come when those stones will be held sacred because our hands have touched them, and that men will say as they look upon the labour and wrought substance of them, 'See! this our fathers did for us'."

It is our hope that we shall in time secure one such Elder Brother for each day of the year.

We have found the plan a helpful one. It focuses the unit's thinking. It also encourages men to find out more about some of those so mentioned. Someone has said: "The chief value of great men is to fertilise the imagination," and this plan moves to that end. We can commend the idea to other units. It is our hope to complete the round of the year and then hand the completed collection to Toc H to do as it thinks fit with it. That may yet be some years hence.

May I make a request as a conclusion? It is our hope to include the Elder Brethren of as many units as possible. The Festival Programme has given us a list of names and dates. I should be grateful if units in all parts of the world would write to me at St. Paul's Vicarage, Bolton Street, Wellington, New Zealand, sending me a brief biography of the Elder Brother of their unit that we might add other names to our list of remembrance. We shall then have the added advantage of being able to remember special units on special nights. Will unit secretaries please accept this as a personal invitation to respond?

Yours sincerely,

G. M. MCKENZIE.

Christchurch, New Zealand.

Contributions must reach the Editor not later than the Tenth of the month previous to issue.

TOC H MARK VI: BIRMINGHAM

THE opening of the new Mark VI in the fine house given by Lord Austin at 6, Wake Green Road, Moseley, should stand as a red-letter day in the annals of Toc H Birmingham. The house is admirably adapted for its purpose. It can house 25 hostellers, the Area office is attached, and both the big lounges and the garden make it capable of becoming, as it certainly should become, a central rallying point and unifying influence of friendship and training among the units of Toc H spread all over the now vast area of the City of Birmingham.

The weather had been atrocious, and it is to be feared that this kept some guests away, but even so the two big rooms were both filled when the opening ceremony began. Lady Warwick, who has worked so long and faithfully for the end which this evening scene realised, received the guests.

Most fittingly the first act in the opening of the new house was the unveiling by the Lord Mayor of Birmingham of the simple tablet in the hall to the memory of Vernon, Lord Austin's only son. In the lounge E. T. England, Headmaster of King Edward's School and Chairman of the West Midlands Area of Toc H took the chair and called on the Lord Mayor to declare the House open. In a short speech the Lord Mayor recalled the work of the old Mark VI at Lozells, welcomed Lord Austin's gift, and said how fitting it was that through his generosity Birmingham was now to have a Toc H Mark worthy to compare with those in other great cities of the kingdom. In the name of Birmingham he welcomed its establishment and hoped that it would prove indeed to be a centre of power for friendship and for service.

In the absence through influenza of L. Prideaux-Brune, Chairman of the Central Houses Committee, D. Ingle Gotch traced the growth of the Toc H Marks, emphasised their character and their importance to the true growth of Toc H in great cities. He thanked the Lord Mayor for coming and assured Lord Austin that everything possible would be done by the Padre and hostellers and by Toc H

generally to show him that his generosity was appreciated in the only true way by making Mark VI the kind of influence in his city that he would desire to see.

Lord Austin in a brief speech said how glad he was to see the realisation of his plan, and expressed his keen hope that it would become the living centre of healthy and vigorous manhood it was designed to be.

The Chairman then read the telegram sent to their Majesties the King and Queen and the gracious reply.

"To the Lord Mayor of Birmingham: The Queen and I thank you, my Lord Mayor, the Rev. P. B. Clayton and the members of Toc H for your loyal message, which we greatly appreciate, we send you our best wishes for the success of the New Toc H House, Birmingham, so generously donated by Lord Austin."

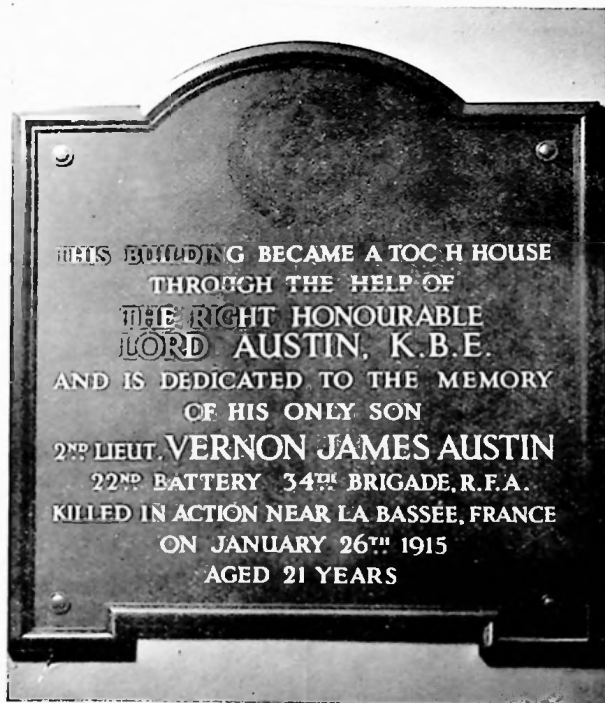
Then it was Tubby's turn. He recalled the first associations of Birmingham men with Talbot House, Poperinghe, and spoke touchingly of Norman Chamberlain, who on the day before he was killed had with prophetic insight insisted that the old house ought to be preserved after the War as a permanent possession. He spoke also of Charles Gore, the anniversary of whose passing almost coincided with the opening of the House, the only Bishop whose statue stands in the centre of the great city which was his care, and of Birmingham as the only city which had had the understanding thus to honour the scholar and saint who was its first Bishop. The world, said Tubby, is cumbered with societies, but only God can make a family, a family of men living and working in and from the House, with its common life finding its acknowledged centre in the House Chapel, every Toc H Mark was meant to be.

After the Ceremony of Light Tubby conducted the Act of Dedication, short, simple and moving.

Toc H Mark VI is launched. Toc H everywhere will rejoice and will not forget in its thoughts and prayers this newest venture.



The New Mark VI, Birmingham (Photo.: Birmingham Gazette)



The Dedication Tablet. Above the words can be seen the outlines of the badge of the Royal Artillery.



NEAR-BY THE POOL OF PEACE

(Photo.: C. R. Sanders)

Here is no colour, here but form and structure,
The bones of trees, the magpie bark of birches,
Apse of trees and tracery of network,
Fields of snow and tranquil trees in snow
Through veils of twilight, northern, still, and sad,
Waiting for night, and for the moon.

V. Sackville-West.

THOUGHTS ON A MICROPHONE

The publication by the B.B.C. of *New Every Morning*—a book of prayers used by them at their daily services—induces one to stress the positive side of Broadcasting influence. We hear a great deal these days of the menace to individual freedom which the microphone puts at the disposal of the wicked totalitarian. Broadcasting has got into the bogey class; and somewhat unfairly. Do we not in actual fact assume the danger which mechanism may have upon the mind? The wireless cannot, of itself, that is, produce any disastrous or malicious effect upon society; there must be in the general will of a people one supposes, a readiness to be suppressed, to be regimented by the concurrent repression of liberty, thought and free speech by other means as well. Indeed, the phlegmatic observer of the World's way would risk the bottom dollar or the last shirt upon the possibility that even the gregarious affilation of the Nordic Ideal sometimes listens with its ear (to turn a metaphor) stuck in its moving coil to the assertions of one voice. If there is anywhere a mass mind, anywhere a mass consensus of opinion or of thought, the microphone is not a cause but rather a reflection of it. No, let us be kind, the wireless, this miracle of cold metal and coiled wires is as innocent as a new-born instrument. That is of course, in the hands of wise men. Surely the danger to civilisation is not invention, but the *cliché*. For the *cliché* is to most men what a bell is to a sheep—an indication of error.

But such things are not the original sins of the B.B.C.

* * *

Some midnights ago we were debating the use of the wireless. For all its innocence it is a potent thing. It is an invention which might well prescribe the nature of the New age, whenever or whatever that may be, as much as printing did that of our ancestors. Speculation ran wild. "What" asked one "will be the effect of it upon propaganda in another War?" "Will there be a battle of

the transmitters, each side striving for all its might to capture the wave-length of the enemy, to render him panic-stricken with false news and the pronouncement of expeditious lies?" Wars lost and won, not by arms, but by mass suggestion! Extravagant, but not idle thoughts perhaps. For all we know the 'Wellsians' are there before us and such trifles are commonplaces in the realm of 'things to come.' But whatever may be in store for us in this respect, no one, as yet, has fully realised the quiet changes which Broadcasting may bring upon us in days (if any) of peace.

* * *

To begin with, one recollects that, during the unpleasant Hauptmann trial in America, that land prerogative of progress, the issues were relayed 'on the air' to the citizens of the State in which the trial took place. The newspapers, of course, did not think that worth a feature in the headlines of prognostication. But was it not remarkable; something of a constructive portent for the future? Let such a single instance become general and the development of that modern use, the plebiscite, may be carried to a logical conclusion. And, paradox of history, only to recapture a facet of the ancient world. For if the fickle Athenians deposed their generals into exile by popular vote, if the rabble Romans, at one time, threw up their 'sweaty night-caps' to do no less, then may not modern clerks and labourers in the not too distant future decide matters of policy from their armchairs like an invisible Grand Jury.

It may, of course, be objected that the judgment of democracies has always been inconvenient. That it was then, and will be now, to quote a modern classic "not a good thing." But fact is not truth, as a wise man said the other day. Ancient ideas of social government like the Garden of Eden are not proved lies because good behaviour did not coincide with the theory, or the results with the intention. The growing smallness of our world is now a

commonplace (*cliché* avoided!); historical events as always shadowing before, men are daily brought closer into the reaches of intimacy that only the obtuse, surely, will deny that the atmosphere of the family already colours the outlook of mankind. What are those Totemists Adolf and Benito but family men, the inspired fathers of a people? But suppose men move into families by choice and not by force. Must we always be pessimistic and banish from our eyes the possibility of a commonwealth in which the human element is adequate, and where social systems based upon equity and righteousness of judgment can be worked? May Socrates forbend!

At this point of course, one refuses to be baulked of one's argument by any appeal whatsoever to the fallacies of human nature. Our political passions, which do more harm than kisses, are not in the same category as animal emotions. Love may be irrational, ours always is, but opinion is the maimed creature of the reason. A fool in the presence of my mistress's eyebrow I am by nature, in the presence of the local member I am by choice. Here then is it that one hails the B.B.C. There is one way, "like a good deed in a naughty world", in which Broadcasting can take us a step nearer to the Millennium. It can eliminate the Demagogue. It can lessen the artificial stimulation of the partisan. Many doubtless have already listened to the speeches of the 'Elder Statesmen' from their arm-chairs, at ease and with minds different from those they surrender in the County Hall. Nor will television restore what the microphone destroys. For the thing that counts is faction reduced to the confines of a room.

* * *

Then again, to read the *Listener* is to wonder at the output of learning which travels daily to a million homes. True it hasn't yet overcome the *Daily Dozen* which also finds a million homes. But the wireless, one feels certain, has done a great deal to spread knowledge and the appreciation of art.

Housewives, it is said, stand to and make puddings on the advice of the loudspeaker.

The wireless gives a multiplied increase to the circulation of ideas—Father may soon (and please, this is no jesting matter) decorate the parlour with surrealism. And no one can go further in the pursuit of the original or bizarre than that. And then, what hasn't the wireless done for music? There is a threatened boom in pianos!

The unexpected always shakes our complacency. Yesterday from my windows, gazing down on to the traffic, a horse cart plodded, as only horse carts will, along the busy street. Up behind it, the delivery boy with a large grin cracking his face, smirked at the witticism of his senior on the box. He with a large white wand (it was not the whip) in his hand, made those expansive gestures with which conductors inspire their bands to the impression of the devotee. Down the street to the delight of youth (there was no mistaking it) he brought in horns, whipped in the fiddles, and stirred the tympani, and not in the Lyons' vein, but Beecham's. The enlightened democrat and wag! "That man," said I, "has been persuaded to the Queen's Hall. For Hall is not Henry that glitters from the B.B.C." I apologise for that my lowest form of pun. From my height, a Pharisee to Art, I bowed my head to Portland Place and thanked the Muse.

These reflections began with a Prayer Book. But then reason and culture are handmaidens to Religion. We begin with it, as in this paper, and we end with it. Rationalised feeling for spiritual things is still an impregnable fortress which no science or philosophy has yet securely taken. Nor is it negative, one would think, to listen by means of Science to a daily service on the air. Thousands must do it. Such listening must be an action of moment. He only is a Totalitarian indeed who would banish Heaven from the familiar. To sit still or sweep the stairs in the presence of divine things is, one imagines, equally a natural ordering of the universe. And by such an order of trivial things like small veins in the great blow of history, the soul of a people is re-made and the portents of a New Age may be seen.

THE FAMILY CHRONICLE

News from the Far East

IT would save a lot of time and trouble, and provide a much more lucid account, if the Far East could be dealt with as a single area. But, although now rejoicing in the services of a whole-time secretary, it is in reality simply a collection of very lone units. The territory stretches from Malaya to Japan—about as far as from England to Arabia—and scarcely any two units work under the same conditions. The said secretary, feeling rather like a disembodied spirit condemned to wander the earth for all time, haunting his erstwhile tormentors, dashes madly from one to another in a vain attempt to be everywhere at once. ("That's the Far East Secretary, that was!") So the patchiness of these notes may perhaps be excused, for they help thus to give a true picture.

The oldest-established units are in Malaya. And be it now known unto all men, that politically speaking Malaya itself is no unified whole but a very diverse land. There are the Straits Settlements, the chief of which are the island of Singapore, the province of Malacca, the island of Penang and Province Wellesley. These form a Crown Colony whose chief towns are seaports. Their business is commerce, banking and shipping. The Federated Malay States are nominally self-governing with the aid of British advice. So are the Unfederated Malay States, but they are very much more a law unto themselves. The Europeans in the States are Government officials, rubber planters and tin-miners; they are all widely scattered and the former are subject to constant and sudden transfers to distant places. This transfer business is very general, and exasperated social organisers are apt to think of it as the Curse of the East. But this is a little short-sighted from a Toc H standpoint, since every Toc H traveller helps to spread ideas. The more transfers the merrier, provided we can replace the gaps they leave in their units.

Singapore started the year badly as such transfers, plus home leave, spirited away most

of the leaders. They were also at first homeless, moving from their picturesque quarters in an ex-Buddhist temple to a house which turned out to be pervaded—this is the only word—on meeting nights by an enthusiastic Chinese orchestra. After a brief but spirited encounter they gave the musicians best and retired to the airy veranda of a sports pavilion, whence they now survey the world with a fair measure of content. Some fresh jobs have been undertaken; in particular the delivery of rice, condensed milk and other relief on behalf of the Salvation Army to some of the city's poor has opened members' eyes to some little-known local conditions. One of the year's highlights was a week-end conference held on a remote rubber and coconut estate. Not the least instructive session was spent in the open. It was proved that Toc H's make poor tappers, while their efforts in a sago factory were vigorous but unskilful. About the local methods of preparing this wholesome food the less said the better, except to remark that the basis of that nice pudding you liked so much the other day is merely a superior brand of sawdust.

The other two Malayan units, in the F.M.S., are faced with the problems of well-organised country communities, rather than those of the city. *Kuala Lumpur* are tackling a new job in co-operation with a government doctor, helping him to organise a Blood Transfusion Panel, and are also trying to help with the local unemployed. They themselves are receiving a blood transfusion in the shape of some keen newcomers and are settling down to try to interpret Toc H more fully to themselves and to their locality. *Taiping* are putting up a gallant struggle for existence with the remnants of a once flourishing Group. They are trying to keep Toc H alive in a place where opportunities for service are not very obvious and where, according to the cynics, there is too much fellowship already.

The latest Toc H "baby" is the "grope" at *Penang*. Tubby is reported to have said

that he started Toc H in Penang before tiffin one day, and it was dead by half past two. This is in point of fact the third attempt, and care is being taken not to repeat possible mistakes of the past. There has been no flourish of trumpets. Careful, steady and, if need be, slow building with carefully chosen men is the order of the day.

The other Far East units are all the result of the visit of Bobs Ford and Harry Chappell in 1922-3, and it speaks volumes for the quality of the men they chose that in face of the very real difficulties, and almost without any further personal help from home, these units have dug themselves in so well. (It is a perpetual and ever-refreshing source of astonishment that Toc H goes on at all. There *must* be something in it!) The cosmopolitan city of *Shanghai* forms a fascinating and bewildering study. Broadly speaking, physically it is ugly and without amenities; morally it is whole-heartedly materialistic; socially it is artificial. The International and French Settlements are inhabited by an amazing variety of nationalities. Shanghai has many of the problems of a big European city, plus a number of its own. In the teeth of materialism and selfishness Toc H has made good, and a Lamp was bestowed this year. The Branch was recently granted the use, practically rent-free, of a large house and garden belonging to the Municipal Council. The Pilot promptly turned his men into a gang of coolies and they set to work to make it habitable. (N.B. This is simply "not done" in China.) It will be of immediate help in what is perhaps the chief job of the port units out here—the befriending of many lonely men in ships, and the breaking down of artificial social barriers. Tremendous visions arise

when one looks into the future.

Hongkong provides the student with a different set of conditions, no less hostile to our aims. Class distinctions are even more rigid in the rarified atmosphere of a small Crown Colony. Geographical and other circumstances combine to provide diverse and difficult problems. Toc H, armed with a disarming mixture of men from H.E. the Governor downwards, and an invincible determination, is helping here and there where it can and quietly gathering together support and influence for more constructive efforts. Here also the Group has been on the move. They exchanged the luxury of the Peninsula Hotel, so long and generously accorded, for more austere premises on the island of Hongkong itself; and then, still seeking a spiritual home, departed to a room in the Seamen's Institute which they can more properly call their own.

Our two northern outposts, *Tientsin* and *Tokio*, each has its struggles, the one against an increasingly difficult political and trade situation, to say nothing of the transfer of half the members to India with the Worcestershires, and the other against the ever-rising tide of Japanese nationalism. Both are fulfilling faithfully the ideal of fellowship where it is so badly needed.

The Far East is a territory which demands a high standard of us if we are to make any real contribution to its life. Nothing slack or shallow or half-baked will do. There must be clear and straight thinking as well as fair thinking, and there must be a sense of purpose based on the eternal realities. In 1936 Toc H here has been quietly putting its house in order, for in the years to come high tasks lie before us. M. B. E.

Jericho Jinks and figs for the Vicar on Tower Hill

HERE, on Tower Hill, comic things happen fairly frequently. One comedy at present is that one house immediately behind 42, and until recently occupied by tenants who would not let us in their backyard, has fallen down—the only house that has. Whether this is a judgment on our neighbours I dare not say. I understand, how-

ever, that those who are materially minded suggest that the Metropolitan Railway shook its foundations, which were not too strong. When I discuss the matter with the authorities of the Underground I must enquire whether they ran a system under the walls of Jericho or not! Whatever the operative influence, whether trumpets and songs of

praise, or tremors caused by our transport system, the certain fact remains that the house has gone; and during the last few days its tottering walls have disappeared under the moral suasion of an honest-hearted, horny-handed crew of house-breakers unknown to the police. These sportsmen, thinking nothing, so it seems, of ordinary laws of gravitation stand on a tottering wall and swipe at it with a pick axe for eight hours a day. The walls in question were not capable of resisting the methods of suasion adopted, and gave way in a steady fall of bricks which rained down through the rotten timber floors into the basement of No. 6, The Crescent, Minories. For several days we all watched this rather dangerous game with bated breath, and photographed the players in odd attitudes outlined against the air like parodies of Gilbert's Eros in Piccadilly. Then came the final stage of clearance, and the whole team came in to drink the health of 42 in good draught beer provided from a neighbouring hostelry.

The site which they have cleared is to become an unexampled feature of our kingdom extended thus into the Minories, henceforth possessing therefore a new back entrance far beyond our dreams. Taking the risk I am accustomed to, of bankruptcy, imprisonment for debt, removal of my collar by the Archbishop and general dissolution in the Thames, I have secured the site by promising to pay £30 a year for as long a period as the Corporation will permit us to become their tenants. By this arrangement we have at last secured what seemed to be incredibly unlikely—an extra 60 ft. by 30 ft. wide of unbuilt ground, apart from the old cellars; a genuine 30 ft. of Roman Wall, partly surmounted by the mediaeval structure; a set of palings; an emergency exit; a garage in the open for a vehicle; a squash court; a parade ground or a garden; a place to put a hut; a real backyard; a bit of Houndsditch, and a fund of humour together with a lot of light and air; and the main need of man, the permanent removal of an objectionable ugliness which blocked our view of the East End of London. We cannot see as far

as we should like to; but we are becoming so ambitious that we shall ask the Underground to go on helping us like this in the future; and if they fail, we shall rely on trumpets and shouts of joy until the further Minories fall down as well and we can see to Tilbury and Gravesend!

One other thing you might like to record has also happened. Behind the Port of London Authority a further clearance has been going on, where, so I fear, new buildings may arise. There is a curious site called Crutched Friars, where once there stood a City monastery which had at times an evil reputation. To-day the mediaeval cellars were being broken down for the rebuilding. When I came up as Vicar in 1922, I marked just at this spot beside the warehouse a little fig tree, which had somehow sprung, I suppose, from some discarded fig thrown over by an urchin. This small tree has grown, to my delight, for thirteen years, and during the last three has actually produced figs—in the City, think of it! Rooted in brickbats, unwatered, disregarded, this orphan alien of a fig tree flourished, and paid its rent, and praised its marvellous Maker for being allowed to rent its hopeless room, which was not even upon Mother Earth, for there were vaults beneath the place where it stood. The day those vaults were broken down at last, I went around and begged the tortured tree from the contractor's men, who kindly carried it to the old churchyard. The same evening I sent Pettifer on the prowl to try and get a barrel if he could. Outside my window, this most ancient street has for the last two hundred years been re-named Coopers Row; but there is no cooper. There are, however, bonded vaults quite near; and neighbours have now begun to realise that vicars are more importunate than any widow ever could have been.

Pettifer came back saying that he had failed. Where he failed to scrounge, I do not think that I have ever hitherto succeeded. That night I triumphed; but, admittedly, I triumphed just by taking his advice, and partly perhaps by taking Smutty with me. Smuts is a dog, a cocker spaniel, a recent

reinforcement of the staff. Smutty came up in a prodigious lift (he is learning to like lifts). We reached the floor and entered the great main office. I hesitated and waited for the clerk to introduce me; but Smutty with his bit of tail erect delayed not his approach. The great man who owns barrels in large numbers gave way to Smuts, who told him of my need and added one upon his own account. He hinted that a barrel has two ends, and while the fig tree only wanted one half, he (Smutty) would require a first class kennel after the manner of Diogenes. The man of barrels promised to come up to his office on Saturday morning especially to pick the best of barrels, and even to provide it with more hoops. Pettifer therefore failed. I might have failed; but Smuts wiped the eyes of both of us, and earned his kennel and an habitation for the fig tree which grew in Crutched Friars.

* * *

A series of astounding things have happened since the preceding report was put on paper, though the time has not yet come for the full narration of progress and expansion on Tower Hill.

Two days ago the *Times* contained the news that one who knelt upon a damaged knee to make Communion from the Bench in Poperinghe, has given another £30,000 towards the transformation of Tower Hill. This crowns his earlier, constant benefactions; and brings the project of Tower Hill Regained, which was five years ago merely a parson's day-dream, three-quarters of the way to its achievement. Within this year of grace the house-breakers will be beginning on the northern clearance, and one big warehouse will be cleared away: not the great monster yet, though that is doomed. Meanwhile, our good friends Tate & Lyle stepped forward, and argued that the time had really come for Forty-two to have a ground-floor playroom in which the Lord Mayor's Own and lesser breeds of Scouts could demonstrate their physical capacities; where medicine ball, deck tennis, and even 'squash,' could be achieved without dilapidation of the lunch club. At

first our hopes coquetted with the site of No. 6 The Crescent, which fell down. This site, however, needs to be explored, since it contains a series of surprises, including a fine section of the lower portion of the Roman Wall. It will be some time yet before this and the City Ditch—where folk threw things now needed in Museums—can be investigated by the Guildhall authorities; and this must come about before it is built on. What were we then to do? How to take time by the forelock and to achieve the Tate & Lyle playroom? At this stage once again the commonplace gave way to the miraculous.

Few Branches of Toc H but have a member who has at some time been to Forty-Two. At your next meeting catechise the man; and he will tell you how he found that Forty-Two stands towards Trinity Square as the postage stamp does towards the envelope—a comfortable, homely, unpretentious, ample, seductive and inviting mansion, suggesting to the eye an old London merchant living above his business, as men should.

Next to this house, surprisingly enough, stands 41, itself mature in age, but definitely built for office use sixty years back, and still in first-rate fettle. Forty-one is now ours! That is to say, Lord Wakefield has bought it, and transferred it to a Trust created for the purpose of assisting whatever Christian work most benefits the future of Tower Hill, when it is cleared to be the City's Park. The offices in 41 will go on for some years, and no great alteration will take place till one by one their tenancies expire. But at the back, immediately adjacent to the Lunch Club of Forty-Two, there stands a detached Board-room, built with great solidity, and decorated round the lantern roof with mythical zoology, porpoises, mermaids and other creatures now miserably rare in Father Thames. The Board-room was the plethoric headquarters of no less a body than the Thames Conservancy. Since those far off days it has had many tenants, and is at present occupied by Wine. The firm now in possession welcomed their old Vicar, when he came in to leave a Christmas Card. One thing led to another; and the goodwill appropriate to the season triumphed completely in the breast of Business. In other

words, the firm is moving out; and almost by the time these words are printed the lofty Board-room of the Thames Conservancy will have become our Tate & Lyle Gymnasium.

When all the pundits of the L.C.C. have said their say, we hope to be allowed to make a doorway through the party-wall, and by this means to link up the proud Board-room and the lunch club, so that we shall in future be less crowded. Thirty-four thousand lunches were here served mainly to members of Toc H, City and Overseas, in 1936 by the most tireless ladies in the world. At night we shall no longer be waiting in a queue to find a

place where Tower Hill Branch, the Scouts, the Unemployed, the Marksmen on a Guest-Night, Parish parties, Whist Drives and Concerts, can repose themselves. The Board-room doubles our capacities. So when you come again to Forty-Two (and please come soon!) you will find the plaster dolphins gazing down in goggle-eyed amazement at something less sedate than the soporific sessions of the Thames Conservancy, which they were once intended to enhance. I do not think that it is straining truth, to say that 42 and 41 grow, almost daily, more like Talbot House.

TUBBY.

From South Western Area

On a Saturday afternoon once a quarter, for several years past, fifteen or so men from all parts of the South West have foregathered at Exeter. At five minutes to zero hour their meeting room has usually been empty. Then, in ones and twos, they have hurried in, most of them after a hectic rush, for they have done a morning's work and travelled anything up to 150 miles by 2 p.m. Sometimes they have had a few moments to spare for a brief chat before Light marked the commencement of the meeting. From then on, Business has dominated everything. "All those in favour . . . " . . . "Mr. Chairman, I think . . . " . . . "Shall I put the amendment first . . . " . . . "Carried unanimously; next business . . . " . . . So it went on, the monotonous routine of almost any occasional committee anywhere. At the end a hurried cup of tea, perhaps, and then, "Sorry I've got to dash off; see you in September" . . . "Pleasant journey" And so the room quickly emptied again.

In this way the Area Executive has done its work of "supervising, co-ordinating, and developing Toc H within the Area." But always at the backs of the minds of its members has been the thought that the Executive was falling short of its purpose. How could the Committee become a Team, how could the Executive as a body become equal to the sum total of each individual's worth? The chief impediment was the fact that the members, living as they did literally hundreds of

miles apart at extremes, did not know one another. They could not combine as a Team because they did not know one another's play. Men cannot bring valuable personal and individual contributions to gatherings of comparative strangers.

Faced by the need for real trained leadership, and also by the fact that practically the whole burden which the Executive should carry was being most unfairly laid on the shoulders of the whole time Staff, the Area Executive took a wise step. Its autumn meeting took the form of a Training weekend, held at the Youth Hostel at Gidleigh, on Dartmoor, which was in every respect an ideal rendezvous. There, after dismissing the usual routine business very quickly, the members set themselves to learn and discuss how the Executive could better its work. Hubert Secretan provided the background by speaking first on the work of Toc H in the world to-day. The extent of our responsibility, as he put it, came as a real shock to some of us. We slept on Hubert's talk, and spent the Sunday discussing how we could apply the ideas he had given us to our particular task.

The results of our discussions are these. In future the bogey of Business will not be allowed to monopolise more than one hour of each meeting. Sub-Committees will deal with much of the routine work. The Executive will then be able to spend its time

in getting down to the deepest things of Toc H, in finding its corporate self and attaining a common mind and purpose. More of such training week-ends will be held. Working outwards from this centre, the Executive members will share the work of guiding Toc H in the Area equally with the whole time men. Where possible they will visit Units, Unit Executives, and District Teams, with and without the Staff, to help and perhaps inspire, as friends and leaders. So the ordinary member in the Area is likely to see and hear much more of his Area Executive. And members of the Area Executive will gather together frequently in small groups where they can, to consider and think and plan for the good of Toc H in the Area. No longer will they be merely "delegates" who are called on to exercise their func-

tion once a quarter but they will become in a real sense an extension of the Area Staff.

Believing as we do that this is the most important thing which has happened in the Area for a long while, we make no apology for monopolising almost the whole of this news bulletin to the wider family in writing about it. But, to summarise. Almost all the units in the Area have just sent in brief reports of their doings for our Area Quarterly, *The Light Knight*. These simple reports are very encouraging. They tell, directly and indirectly, of many things and, incidentally, many lives which are being steadily changed in towns and villages up and down the South West. Toc H is surely growing here, both in numbers, which is important, and in depth, which is even more essential. F.G.

East Midlands Area

There is a most admirable little book, published yearly for Toc H, called the *Toc H Diary*, but it has two distinct drawbacks—

(1) It is used by every member! (perhaps!) to keep check of all important local and national events, Toc H and otherwise.

(2) It is not large enough. It ought to be published in two volumes! Thus, taking these facts into consideration, we apologise, if there are many important events connected with local Branches or Groups, which have been omitted from this yearly despatch.

First, we should like to congratulate Notts. & Derby on becoming an Area; a well-merited promotion. We wish them every blessing in the future, trusting that Toc H may go on from strength to strength and thus enlarge its sphere of influence throughout the whole of the Area. In this connection, too, we would wish George Blake God-speed in his work as Area Padre in the joyful climate of the Manchester Area. Mark XIV have no doubt given him a right royal welcome. Reg Staton, who has taken his place at Mark XXI, we hope will stay sometime within the Area, for his experience in other areas must be invaluable to one newly formed.

The one high spot of the year was, of course, the Twenty-First Birthday Festival. The membership as a whole supported it splendidly; the only sorrow was that more could not spare the time or money to join in during the whole week. Many afterwards were loud in their praises of the Headquarters Staff who had so splendidly arranged and carried through without a hitch such a tremendous programme. In Leicester, the Festival was followed in July by a special Service of Dedication in the Cathedral. The Service, which was similar to the one held in St. Paul's Cathedral on the Monday in Festival Week, was indeed impressive, and for some it just marked the point of their personal rededication to the service of God in and through Toc H. The Bishop of Leicester and the Provost of the Cathedral took part in the service, which was also attended by a number of Unit Padres, and some 350 members, probationers and friends of Toc H and League of Women Helpers. Three parties of Overseas members from the Coach Tours were made welcome in the Area in July. One party made a flying visit to Mark XI for tea; but both Lincoln and Peterborough entertained

two parties each; one for a night, and one for tea and supper respectively. In both cases the units rose to the occasion and gave the Colonials a right royal welcome, and judging from the letters received since they enjoyed their brief stay with us. Whilst on the subject of entertaining, we should like to record the fact that two units made preparations for the Jarrow Marchers on their way to London, but owing to the fact that civic receptions had been prepared as well, Toc H hospitality was not needed to any great extent.

We have been fortunate during the year in having received visits from Sawbones and Herbert Leggate. Both, in their own special way, gave us real inspiration and guidance, and for this we are indeed grateful to them. Sawbones spoke at District Guest-nights in Wellingborough and Coalville, and also helped to inaugurate a General Members' Luncheon Club in Leicester, which has been running successfully every week since its inception. Herbert Leggate was kept even more busy, as he spoke at a Padres' Conference, addressed two schools and three District Guest-nights, all of which were held in Lincolnshire. In addition to these, Tubby paid Leicester a flying visit in October, when he spoke in his own inimitable manner to an informal Guest-night of about 200 members who had come in from surrounding districts, holding them spell-bound for over an hour.

Growth in the Area has not been stunted, as the new Branches bear witness. We offer very hearty congratulations to *Appleby-cum-Stretton*, *Ashby-de-la-Zouche*, *Cleethorpes*, *Deepings*, *Kettering*, *Stamford*, *Sutton-on-Sea* and *Ulceby* on attaining Branch status; and also *Dogsthorpe*, *Glington*, *Lutterworth*, *Thurlby*, *Measham*, *Rushden*, *North Cotes Fitties* and *Wisbech* on being promoted to Groups. In the same way, expansion has not been neglected, and new 'Groves' are springing up in many parts of the Area, sponsored by experienced units, and thus promising well for the future. This increased growth is in no small measure due to the fact that, on the whole, District Teams are functioning better. In realising their responsibilities, they have learned to work together as a Team, or rather

as a Unit of Toc H. It is also gratifying to note that the membership is becoming more and more aware of its financial responsibility towards Toc H as a whole. Area gifts have been increased during 1936, due in some cases to real sacrifice on the part of individual members, and we are sure that not only will this increase be maintained, but in many cases, that it will grow still further in 1937.

The financial gain, however, cannot compensate for the loss in membership that the Area has sustained this year. Our loss is indeed another Area's gain. The first to leave was B. Taplin (Taps), a foundation member of Toc H. He was a valuable member of the Area Executive for some years, but his real work and influence was in Mark XI. Hostellers might come and go, but Taps stayed on for ever! He lived in the Mark, on and off, for twelve years, and part of that time he was occupied as Warden. Mark XI can never hope to repay the tremendous debt of gratitude that both it, and individual hostellers, owe to Taps. It was a sad day for Mark XI, and for Taps himself, when he left. The South Western Area has gained a good man. The Mark suffered a further blow when, soon after, T. I. Crowther (Tic), the Warden, left for Leeds. His main work was in Leicester Branch, and the Mark. We are sure that Brotherton House will not be long in learning his good qualities and making full use of them. We welcome in his place, Frank Garrard as Warden, who, we are sure, will keep up the high standard of the Mark. In addition to the above, news has come through of a further exodus, early in 1937, of two of our best men from Lincolnshire. E. F. S. Whitworth (Gaffer), of Louth; Central Councillor, Chairman of the Lincolnshire Divisional Executive, Chairman of the Marsh District Committee, and Guard of the Lamp. His many titles speak for themselves. He has done yeoman service for Toc H since its beginning in Lincolnshire, and he will be missed greatly, not only in his own Unit and District, but in the Division Generally. Cromer Unit have not yet realised the extent of their good fortune in receiving Gaffer. It will be hard, indeed, to fill his place. Dr.

C. Gordon Harper, Chairman of the Fen District, and Elections Committee is the other. It is mainly due to his great keenness and activity that the Fen District has progressed to such an extent that it is now one of the best in the Area. He again made his influence felt beyond his own Unit and District, so that he will be missed by a large circle of friends. We are sure that Liverpool will soon feel the benefit of his coming among them.

From Ireland

THE last despatch from this part of the world appeared almost eighteen months ago. The Editor says this contribution may be double its usual length and instead of being truly grateful we are overwhelmed by his liberality. The truth is we have little to tell that has news value in the accepted sense.

There has been a good deal of criticism and some misgiving on the part of the membership. Perhaps in the early days we were too easily* satisfied; noise and nonsense covered a multitude of sins and a philosophy of good works helped us to evade the challenge of life. Out of this travail men are learning to live together and to value their fellowship with one another for its own sake.

The main event during the year was, of course, the Coming of Age Festival; fourteen members were able to attend the Main Week. We are very grateful to the London members who opened their homes to us and in so many ways made our visit enjoyable. The Festival made a big impression on all who attended and gave us a new conception of the Family and its tremendous possibilities in the world to-day. There was a little criticism, some thought it rather "English" in tone. Englishmen do tend to think of the world in terms of England. A strange habit, but once you know the men it usually ceases to irritate.

After the Festival twenty-four overseas members came to us for a week. First Dublin and then Belfast acted as hosts. The energy and enthusiasm of our visitors left us gasping. The only thing that depressed them a little was that staple summer dish, cold ham and salad. Firm friendships were made during the week and a warm welcome

We only hope that other Areas will be as generous to us as we have been to them!

Most of the above is a catalogue: we add one thought for the future. This year, in company with many others, we have one special aim; the deepening of our spiritual lives, both corporately and individually. A clearer sense of Fellowship with God, in Christ, which must issue in better service for mankind.

awaits us in most parts of the Empire if we can save enough money for our fares.

The Hon. Administrator paid us a first visit during the year and gave us of his best both in Dublin and Belfast. Hubert was a great success in Ireland; so much so that Stationmasters wouldn't accept any fare from him! The only snag was at Drogheda where he had something nice to say about the local pariah Cromwell. Sawbones spent a crowded week-end at St. Columba's College, preached we don't know how many sermons on Armistice Sunday and found time to meet the Dublin District Team.

The question of extension has been causing us much thought; there are many difficulties, some of them purely local. We are apt to be rather frightened of the forces arrayed against us and disappointed if there are no tangible results to crown our efforts. However, it is good to report that 'groping' has started at Monkstown and Stillorgan, both in the Dublin District, and that both promise well.

In co-operation with the Western Area we ran a Pilgrimage for schoolboys during the summer. Ten boys and a Master from Campbell College attended and, judging by their enthusiasm, it was a great experience. In a letter afterwards the Master said, "Now I will have no difficulty in answering the question, 'What is Toc H?'"

As we said at the beginning, there is really little in this bulletin that is news. We are learning slowly to give up orgies of self-analysis and in quietness and confidence to carry on with the task of building human relationships. "This is the victory that overcometh the world, even our faith."

A FEW FACTS FOR NEW FRIENDS OF TOC H

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ORIGIN: In December, 1915, there was opened in the village of Poperinghe, behind Ypres, a Club for officers and men, founded by Padres Neville Talbot and Philip Clayton (Tubby). The house was christened Talbot House in memory of Neville's younger brother, Gilbert, who had been killed in action some months before. The initials of Talbot House, T.H., became in signaller's language "Toc H"; hence its name. From the first the atmosphere of the house was friendly and unconventional, and men came to regard it with the same affection as an Englishman always feels for his home. Talbot House offered rest, refreshment and fellowship to those who were weary returning from the front, and those who chose to climb to the Chapel in the loft found that deeper refreshment which men need when they have to face the realities of life and death.

At the end of the War the house was closed. In 1929, by the far-seeing generosity of Lord Wakefield, it came once again into the keeping of Toc H, to be a place of pilgrimage and inspiration for future generations.

THE RE-BIRTH: After the War, Tubby, with a band of survivors who had known the Old House, decided to re-form the fellowship on a peace-time basis. As the Old House had been the means of kindling a spirit of fellowship amongst those of widely varying types, so in peace-time the new movement was to foster fellowship, understanding and service amongst men of different opinions, classes and creeds.

The result exceeded all expectations, and from small beginnings the family of Toc H spread throughout the length and breadth of Great Britain, and wherever there are British communities overseas. Yet Toc H is no mass movement. It is essentially a personal affair, and it grows slowly because it depends on individual example and conviction.

AIMS: The basis of Toc H is Christianity. It is a family drawn from all denominations and its members endeavour to live their lives according to Christian principles and "to challenge their generation to seek in all things the mind of Christ."

By its Royal Charter, Toc H is pledged to encourage all kinds of social service on the part of its members; to foster in every man a sense of responsibility for the well-being of his fellow men; and to mitigate by habit of mind and word and deed the evils of class consciousness. The headings of the Four Points of the Toc H Compass—a simple summary of its purposes and plan—are: 1. Fellowship. 2. Service. 3. Fairmindedness. 4. The Kingdom of God.

1. *Fellowship.* Groups and Branches usually meet weekly, the proceedings being informal and varied. Jobs of service are planned, songs are sung, talks and discussions take place, Guest-nights are often arranged so that members may take the opportunity of introducing newcomers into the family circle and extending their range of friendship.

2. *Service.* The voluntary service of Toc H members flows in three main streams (a) Individual help and care to the sick, the disabled, the blind, the deaf and dumb, the lonely, the down and out, wayfarers, prisoners, and all needing friendship and encouragement. (b) Leadership and comradeship of boys and younger men in clubs, camps, classes and Scout groups. (c) Corporate jobs of the Branch or Group—installing wireless and libraries for hospitals, blood transfusion service, helping

with occupational centres, visiting casual wards. Service of these kinds is directed in each place by a voluntary *Jobmaster*. Toc H in no way competes with existing organisations; it encourages and trains its members to help them.

3. *Fairmindedness*. By means of talks, discussions and study circles, members are helped to think impartially and clearly on modern problems. The expert is brought to the group. By listening to him they learn and qualify themselves to form real opinions. At the same time in discussion they cultivate respect for different opinions.

4. *The Kingdom of God*. "To spread the Gospel without preaching it." A man who has imbibed the true spirit of Toc H finds that it colours his attitude not only to his fellow members but to men generally. To recognise, to respect and to enjoy the infinite variety of human personality is an infectious habit. It spreads from man to man, and carries with it a growing recognition that men are all sons of One Father. And His Kingdom grows as men learn that truth.

ORGANISATION: In many large towns, houses ('Marks' or Hostels) exist, where young men working away from home can find a life of friendship and purpose. Far greater in number are the non-residential Groups and Branches, which usually rent a room to serve as their headquarters. Toc H is generally started by an experienced "pivotal" man (or men) in a district collecting others round them and forming a small provisional group, with the help and advice of the district leaders. When the experiment is considered to be progressing satisfactorily, it is recognised as a *Group* and receives a Rushlight. The Group, in course of time, and after a real test of stability, unity and work, may become a *Branch* and receive a Lamp of Maintenance. In order to maintain a high standard Branch Status is granted for a limited period only (not more than four years) and at the end of that period, an application must be made and sustained for its renewal.

SYMBOLISM: Toc H seeks to perpetuate the spirit of unselfishness and sacrifice which men have shown in every age and especially during the Great War. In the simple ceremony of "Light" which is held at every Group or Branch meeting, members remember in silence those "Elder Brethren" whose lives have been spent in the service of God and their fellow men, and pledge themselves to maintain their example.

MEMBERSHIP: All men from the age of 16 upwards, who are in sympathy with the aims and objects, are eligible for membership of Toc H. Wherever possible, those interested should get into touch with their local Group or Branch, where they will be welcomed into the life of the unit. Candidates are required to fill up a form of application, to be proposed and seconded by members, and to undergo a period of probation, varying in length according to circumstances.

Members' Subscriptions which go towards the upkeep of their local units and of Toc H as a whole, vary according to their means, each man assessing himself with the help of the unit Treasurer. The majority of the membership of Toc H, instead of paying an annual subscription, make their payments either weekly or monthly and in actual fact subscriptions now range from a fraction of a penny to several pounds per member per week. This method of systematic giving enables most members to do more than they could ever hope to accomplish by subscribing annually.

TOC H BUILDERS: While Toc H, where it has become firmly established, is steadily learning to bear an increased part of the cost of the necessary Staff, it has been and still is true that much pioneering work is only made possible by the discerning support of men and women who cannot themselves take active part, but help Toc H because they believe in it. These friends become Toc H Builders and make monthly or yearly payments. Those subscribing £1 or more per annum receive the *Toc H Journal* monthly and are thus kept in touch with the development of the movement.

Some Builders and Members have entered into a *Deed of Covenant* with Toc H whereby they undertake to pay a fixed annual subscription for a period of seven years. This arrangement benefits Toc H not only so far as the subscription is concerned but also to the amount of Income Tax on the subscriptions, as tax is recoverable from the Inland Revenue. Particulars of this scheme and also the form in which *Legacies*, either for Chaplaincy Endowments or the general purposes of Toc H, may be left to the movement, can be obtained upon application to the Registrar at

Toc H Headquarters, 47, Francis Street, London, S.W.1, England.

TOC H LEAGUE OF WOMEN HELPERS: This outline of Toc H cannot be completed without mention of the League of Women Helpers, which is organised on very similar lines, shares the same spirit, and is pledged to the same objects. The Patroness is Her Majesty the Queen. Information can be obtained from the General Secretary, 18, Byward Street, London, E.C.3.